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10,000 Fortress Um al-Fahm To Prevent Kahane's Entrance

Over 10,000 Palestinians as well as several hundred progressive Jews, 11 Knesset members and veterans of the Israeli left parties gathered in Um al-Fahm August 29 to prevent Meir Kahane, head of the racist extremist Kach movement, 200 of his supporters, some of whom were armed. Um al-Fahm's 23,000 residents observed a general strike to protest the planned march by Kach racists through their town.

Ten Um al-Fahm residents and 11 policewere injured slightly when police and waiting residents clashed. Police fired volleys of tear gas grenades at the angry demonstrators and stone throwers in two incidents. The first clash occurred when two Kahane supporters broke police lines and leapt down from a passing car. They were immediately stopped and arrested, along with eight Palestinians and Jews who scuffled with the two.

The second incident, following three hours of intermittent clashes between angry demonstrators and Israeli police, occurred when police came to notify the head of the village council, Hashem Mahamid, and demonstrators that Kahane was prevented from entering into the village and taken to the Ivron Valley Police Station 10 kilometres from Um al-Fahm.

Israeli interior minister Yosef Burg, who had elected not to prevent Kahane's provocation to the village, kept in contact with regional police commanders and was forced finally to agree that Kahane should be stopped.

Tension in the village began shortly after dawn when some 1000 police armed with tear gas launchers and clubs took positions around the village entrances. A series of road barricades were erected up to 15 kilometres away. Um al-Fahm residents congregated along the streets at the village entrances and waited for Kahane to arrive.

Kahane had threatened to set up an 'emigration office' in Um al-Fahm with a purpose of "persuading residents" to leave their village. According to Israeli reports, he was also planning to distribute personal data questionaires among residents to prepare for mass expulsion.

Angry Palestinian demonstrators shouted slogans expressing their determination to fight Kahane and his followers, such as "By length and breadth, our unity will shake the earth," "Go Kahane, Um al-Fahm is fire," "Kahane, you barbarian, go to your country, America." Demonstrators chanted the slogans over loudspeakers and emphasised the determination of the village council to protect the village. Telegrams of support from Jewish democratic forces were read to the crowds. Demonstrators were also instructed to be 'calm and cool-headed.' Hashem Mahamid spoke several times stating that Kahane would never enter Um al-Fahm and he saluted supporters of Jewish progressive forces who came to fight against fascism. Mahamid, who was in continuous contact with police, asked repeatedly for the release of Rabbi Irmiyahu Gerimy who had been arrested inside the village. He was released at 1:00am the next day.

Mahamid told *Al Fajr*: "We name this historical day 'The Day of Um al-Fahm' in which our people achieved a great victory. This day will be commemorated by both Palestinian people and Jewish anti-fascism forces."

Three kilometres away from the scene, Kahane and his supporters danced and shouted racist slogans. By noon Kahane and three busloads of his supporters began marching towards the village but were stopped by police. Acting police commissioner Rahmim Hadad warned Kahane's supporters that they will not be permitted to enter the village. They were ordered to stay on the buses and leave. Kahane was at first allowed to proceed without his supporters on foot to Um al-Fahm. The police told him later that for reasons regarding his protection and for public order, they want to remove him from the scene. He was then hustled away to the Ivron Valley Police Station.

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Um al-Fahm masses decide to stop Kahane from expelling them or even entering their village.

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Israeli Journalist Confirms 1948 Massacre at Dawaymeh

The Israeli Hebrew daily *Hadashot* revealed new details this week of a little known massacre of Palestinian villagers in Dawaymeh in 1948. Journalist Yoella Har-Shefi found skeletons in a cistern near the destroyed village which confirmed the story told her by the village's *mukhtar*, Hassan Mahmud Hodeib, now living in Fawwar refugee camp 15 kilometres from the village site.

Hodeib, who was one of only a few survivors, said he gave a list of 580 names of villagers murdered by soldiers from Moshe Dayan's 89th Battalion to the Jordanian military governor of Hebron at the time. The information about the mass murder was apparently suppressed by both Jordanian and Israeli authorities.

The massacre occurred on October 28 and 29, 1948 after an Israeli armoured convoy of 20 tanks surrounded the village on three sides, leaving open an eastward escape route to Jordan. "The people fled, and everyone that they saw in the houses, they shot and killed. They also killed the people in the streets," the *mukhtar* told *Hadashot*. Ten or 12 were killed as they fled Dawaymeh, but the largest number of people were killed in the village mosque, where 75 elderly people had gathered for Friday prayers, and in a large cave near the village. Thirty-five families were discovered in the cave, told to walk out in a line by the army and then shot by machine gun fire. The wife of the *mukhtar's* cousin survived the massacre at the cave by playing dead and then fled at night and told Hodeib what happened. "We sent people there that night, who collected the bodies, put them into a cistern, and buried them." Those killed in the mosque — all *Darawish* who dedicate their lives to prayer and fasting — were buried in a cistern.

Hodeib estimated that another 70 people were shot when they tried to return to their village for food and clothes.

The story of Dawaymeh has appeared in the Israeli press, as recently as 1979 (*Davar*) but no one bothered to investigate Palestinian sources until the *Hadashot* report. Har-Shefi also interviewed members of 'A' Company of the 89th Battalion; several confirmed the accounts of the *mukhtar* and told of other atrocities as well.

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Israel Bombs Beqa'a Base, Over 25 Dead

At least 25 persons were killed and 30 injured August 28 in an Israeli aerial bombardment of a Palestinian military base in the Beqa'a valley. More bodies are still under the rubble of the three-storey building levelled in the Israeli attack.

The attack, which lasted three minutes, occurred in Majd al-Ghanja, 14 kilometres north of Israeli front lines. Anti-aircraft fire was directed at the attacking planes, but Israeli military sources said they suffered no losses.

According to Lebanese sources, the military base included two buildings, one of which was a prison where 100 persons from opposing Palestinian groups were being held. The Lebanese report, which was not confirmed by any Palestinian source, claimed that most of the prisoners escaped after seeing Israeli planes make a pre-attack reconnaissance flight over the military base.

PLO headquarters in Tunis vehemently denied Lebanese claims that Hayel Abd al-Hamid, a member of Fatah's central committee, was killed in the air raid. Israel Radio said that the base was used for 'anti-Israel actions' and claimed that a number of PFLP personnel were also killed in the raid.

Colonel Said Musa (Abu Musa), the leader of the Fatah dissident movement, told reporters in Damascus that the Israeli raid will not deter his movement from its aims of accomplishing national rights for the Palestinian people.

Beirut Reignites After Death of Druze Army Chief

Four Lebanese soldiers and one civilian were injured in the resumption of fighting in Beirut August 26. The cease-fire arrangement in Tripoli, arranged with the supervision of the Lebanese government on August 26, appeared to hold, ending a week of fighting.

The fighting in Beirut broke out after two days of tension which followed the death of the Lebanese army chief of staff, General Nadim Hakim, a close associate of Druze leader Walid Jumblatt. Hakim, who was to play a strong role in the deployment of the Lebanese army in the Shouf mountains, was killed in a mysterious crash of an army helicopter in the Shouf mountains, August 24. Jumblatt, head of the Progressive Socialist party, blamed Lebanese president Amin Gemayel for his death.

Foreign press reports said that the fighting was concentrated at the former green line between East and West Beirut, where Druze fighters and Lebanese army brigades traded rocket and artillery fire. Crossing points which had been open for several weeks were closed down for two days. One of the crossing points was later opened after fighting subsided.

In Tripoli, prime minister Rashid Karami announced terms of a peace plan to end the fighting in the northern city. He said the plan calls for a permanent cease fire in the city, for the removal of all military obstacles and withdrawing all snipers and military personnel from the city. The plan also includes the deployment of the Lebanese army, and Arab League deterrent forces in Tripoli in order to insure security in the city.

In other news *Sheikh* Pierre Gemayel, founder of the Phalangist Party, died in Beirut August 29 from a heart attack. Gemayel, who served as minister of communications in the current Lebanese government was 79 years old. He is to be buried in his home village of Bikfayya. No successor has been named yet. The leader of the Phalangist militas, Fadi Frem appears to be the strongest candidate for the post.

A fighter carrying his injured comrade in Tripoli, Lebanon.

THIS WEEK'S CENSORSHIP

Following is a breakdown of censorship cuts for issue 226, August 31, 1984:

Number of original articles submitted to censors	20
Number of articles totally censored out	8
Number of articles partially censored but used	1
Number of articles passed	11

2 Dead, 7 Injured Rise in Lebanon Attacks Alarm Israeli Military

Two Israeli soldiers were killed and eight others injured in attacks by occupation resistance forces in south Lebanon last week. Israel Radio reported that one Israeli soldier, Samal Bachari, died and another was wounded August 22 when the armoured vehicle they were riding in near the village of Amik overturned. Another Israeli soldier, Riad Morad Seif, a Druze from the village of Yanouh was killed the same day when his patrol was attacked near Tyre.

The latest three Israeli casualties were members of a patrol which crossed north of the Awali River August 29. The attack took place near the Kharabele bridge west of Marjayoun. Israeli newspapers reported that Israeli military officials were alarmed that the incident took place in an area "known as a Christian stronghold."

Reuters reported from Beirut that the Lebanese National Resistance Front claimed August 27 that 59 attacks had been carried out against Israeli troops during the past month.

Israeli TV broadcast an extensive report August 26 about the conditions of Israeli soldiers in south Lebanon in view of the increased attacks. The UN Security Council is scheduled to hear an official complaint by the Lebanese government against the continued occupation of Lebanon in early September. On August 27 the UN council agreed in a closed session to Lebanon's request. Lebanese prime and foreign minister Rashid Karameh is expected to go to New York to attend the UN sessions.

Druze Soldier Gets 1 Year For Crossing Lines to Fight

The Israeli district court in Nazareth sentenced Israeli Druze soldier Raslan Kbaishi, 26, to one year in prison August 26 after he was convicted of crossing the Lebanese border illegally in 1982 and 1983 to fight alongside the predominantly Druze Progressive Socialist party (PSP) against the Phalangists in the Shouf. He was also given an 18 months suspended sentence. The Israeli judge said that "it was not Kbaishi's duty to fight for Lebanese militias." The sentence was described by Israeli journalists as a "deterrent measure."

Kbaishi, a resident of the village of Julis in the Galilee, was arrested in late 1983. The PSP, under the leadership of Walid Jumblatt, was then engaged in a decisive battle against the rightist Lebanese Forces for the control of the Shouf area.

Kbaishi had been wounded during Shouf fighting in September 1982, when Israeli troops were in the area, and was being treated in a West Beirut hospital, when he was discovered by Israeli soldiers and taken to Haifa's Rambam hospital. After his recovery, he was brought to trial on charges of illegal crossing into Lebanon and released on bail. The determined soldier returned immediately to the Shouf area where he stayed for ten months fighting alongside his fellow Druze in the PSP.

Kbaishi's sentence was condemned by *Sheikh* Jamal Mu'adi, head of the Druze Initiative Committee, which is fighting the compulsory military service for Palestinian Druze residents. Mu'adi said that Kbaishi's case is an indication that Druze youths are drafted into the Israeli army against their will. He described the sentence as very harsh, and demanded that Kbaishi be released immediately.

The PSP was member to the Lebanese National Movement and played a significant role in the defence of Beirut against the Israeli army, navy and airforce.

Families of Jnaid Prisoners Protest Tear-Gassing in Cells

The families of Palestinian political prisoners in the newly-opened Jnaid prison in Nablus held sit-ins every other day this week at the offices of the International Committee of the Red Cross in Hebron. They were protesting the tear gas attack against their sons in prison earlier in the week and the inhumane conditions which prompted the prisoners to declare a hunger strike. Prisoners' families held the first sit-in on Friday, August 23, after they were unable to visit their sons in prison.

Family sources said that Israeli border guards used tear gas on August 22 in order to force prisoners to suspend the hunger strike which they began on the same day. Reports said that soldiers fired several rounds of tear gas inside the closed rooms choking many of the prisoners. According to the *Agence France Presse*, four prisoners had to be hospitalised at the Ramleh prison hospital from gas poison.

AFP also reported that a delegation from the International Committee of the Red Cross visited the prisoners on August 27. The delegation apparently refused to give any information on the prisoners' condition. One official, however, said that the use of tear gas in Israeli prisons is cause for alarm. (Translation: Al Fajr, August 27, Al Ittihad, August 29)

Hamdallah's Town Arrest Cancelled

After more than four years under town arrest, the elected and now deposed mayor of Anabta, Wahid Hamdallah, was notified August 25 that the movement restriction order against him has been cancelled.

Hamdallah, 55, was summoned to the Tulkarm military governorate on Friday morning, and notified that his town arrest would not be renewed. The Israeli military governor did not give any explanation for the change of heart. The mayor had not been permitted to leave Anabta since May 1, 1980. The order was renewed every six months by the military governorate. Hamdallah was imprisoned for violating the terms of his town arrest in 1982. He was arrested from the Ramallah municipality building shortly after a popular meeting to discuss the Israeli authorities' dismissal of al-Bireh mayor Ibrahim Tawil from his post. His conviction was used as a pretext to dismiss him from the mayorship of Anabta.

In the wake of increasing international publicity of the South Africa-like banning orders the Israeli authorities have recently cancelled town restrictions on a number of figures, including the mayors of Ramallah and Qalqilya, Karim Khalaf and Amin Nasr. More than 40 Palestinian residents are still under town arrest.

Muslims Protest Israeli Flag Within Mosque Compound

The Higher Islamic Committee (HIC) issued a strongly-worded statement August 26 condemning the decision by Israeli minister of interior, police and religious affairs, Yosef Burg, to raise the Israeli flag in an office for police guards within al-Aqsa Mosque compound in Jerusalem. The statement warned that the measure would be regarded as a deliberate provocation against Muslims and that the HIC would not be responsible for any violent reactions.

The statement, dispatched to the Israeli interior minister and UN Secretary General Perez de Cuellar, charged that the step was a violation of Islamic religious sensitivities and rights. The statement explained that no flag was ever raised within the religious compound, neither under Turkish, British or Jordanian rule. The HIC also pointed out that the Muslim authorities' condition for resuming normal work after the 1967 war and occupation of Arab Jerusalem was that the Israeli flag be taken down from the holy site.

The flag issue resurfaced three weeks ago when Islamic *Waqf* discovered that the new police commander for the mosque area had put an Israeli flag on his desk. Islamic officials contacted police officials and had the flag removed after some delay. Burg however, allowed the flag to be replaced this week. Israeli journalists reported that he was acting under pressure from right-wing religious party leaders in Tehiya and the National Religious Party. Some Israeli police officers are worried that problems could erupt as a result of the flag raising. *The Jerusalem Post* quoted a senior officer as saying that it was in the interest of all to maintain calm in the mosque area, especially after the Jewish terrorist attempts to blow up the Muslim holy site. Some Labour party officials came out publicly against Burg's decision, including the Israeli mayor of West Jerusalem who pointed out that flags are not raised on synagogues or churches.

Referring to the flag-raising, the spokesperson for the Orthodox Jewish movement Neturei Karta called Israeli interior minister Yosef Burg the 'deacon' of Zionist lawmakers. The Israeli daily *Davar* reported August 30 that Neturei Karta still refuses Israeli government presence at the Wailing Wall, praying there only when the government custodians leave and the Israeli national flag is lowered from the wailing wall courtyard. The anti-Zionist movement called for supervision of religious areas by Muslim, Jewish and Christian leaders. (Translation: local papers, The Jerusalem Post)

By order of Israeli minister of interior, police and religious affairs, the Israeli flag is raised within Al-Aqsa mosque compound in Jerusalem.

Settlers Disregard Law, Level Farmer's Land

A Palestinian resident from the village of Deir Istia, west of Nablus, complained August 28 that bulldozers for the Emanuel settlement continue to work on his land in violation of four injunctions by the High Court, the last one issued August 21.

Saif al-Rahman Bahloul told *Al Fajr* that since August 21 settlers' bulldozers have spent from one to four hours a day on his land. He said that they work when the police and border patrols are not present. "In order to facilitate their illegal actions," Bahloul said, "They appointed an employee to be on the lookout for the approach of a member of the law enforcement units."

Bahloul's lawyer, Felicia Langer, called the Israeli Attorney-General Ranato Yarak August 28 and informed him of the settlers' refusal to comply with the High Court ruling. According to Langer, Yarak was "very angry" and promised that the problem would be solved. He also instructed Langer to try to obtain photos of the settlers working on Bahloul's land.

But Bahloul explained that he is not allowed to photograph the workers since the army declared the area a 'military zone.' Bahloul further charged that he believes the police and border patrols are actively conspiring with the settlers. Bahloul named the guilty parties as the Kochav Shemron Company and Shaul Segal, the owner of the bulldozers which work his land. Bahloul said that apparently the bulldozer driver is instructed to destroy as much of the cultivation as possible on Bahloul's land to level it for the construction of a building complex for the ultra-religious settlement.

The Israeli courts have yet to rule conclusively that Bahloul is the rightful owner of the land. In the meantime settlers have worked at will on his land over the past five years despite repeated court orders requiring them to stop.

According to a West Bank legal source, the Deir Istia order, ironically, is expected to help in a case brought against the US Internal Revenue Service (IRS) regarding tax exemption of Zionist organisations.

Plaintiffs in the case against the IRS, which is expected to be heard in the District of Columbia Appeals Court, include Palestinian mayors from the West Bank, an Israeli MK, a rabbi and landowner Bahloul.

In the case against the IRS submitted in June 1983, the plaintiffs demand that the tax-free status given to major Zionist organisations be cancelled because the money contributed to them is not being used for charitable purposes as deemed by US law, but is being used for the building of Jewish settlements on Palestinian land. If the plaintiffs win the case, major Zionist organisations would have to return some three quarters of a billion dollars in retroactive exemption.

Police Use Gun Butts To Beat Shufat Residents

Two residents of the Shu'fat refugee camp, near Jerusalem, were injured August 28 by members of the Israeli intelligence police.

Omar Abd al-Qader, 19, was taken to Maqassed hospital for treatment of head injuries sustained from blows to the head. Both were reportedly hit with pistol butts and stepped on by Israeli police. His mother Mahdiya was taken to the same hospital after she fainted thinking her son was shot.

Residents of the camp heard shots fired at first thought the injuries were a result of bullet wounds.

Abd al-Qader had been stopped by police and when he could present no drivers' licence he began to run from them. The agents were apparently chasing Abd al-Qader into his house when the confrontation took place. When his mother interfered they pushed her and stepped on her stomach.

Both were released from the hospital but Omar was taken to police headquarters for questioning. (Translation: Al Ittihad, August 29, 1984)

The letter sent by the Jordanian minister of the occupied territories to Hebron University disapproving the appointment of three West Bank nationalist figures to its board of

see story page 4

Collaborators Hurt by Golanis Boycott

The social and religious boycott call by Golan's religious and secular leaders against Golanis with Israeli citizenship has caused an uproar among the Golan's ostracised individuals.

In a press conference held in Tel Aviv August 20, Druze Zionists from Israel and the Golan Heights complained that the boycott is making their life miserable. Salman Abu Saleh, one of the few Golan Druze to have joined the Druze Zionist Movement, told journalists that the boycott has destroyed his life insurance business as clients have stopped coming to his office for policies. He was also quoted in *The Jerusalem Post* the following day as having asked the Kiryat Shmoneh mayor for permission to move into the Israeli settlement near the Lebanese border.

Mihsan Abu Saleh, the appointed head of the Massadeh village council, was conciliatory in his statements. Speaking on Israel TV's Arabic service, he called upon the Israeli government to form a negotiating team and meet with Golan representatives in order to hear their demands. The council head called upon Israel to listen favourably to the Golani demands regarding their rights and the opening of border crossings with Syria.

The chairperson of the Druze Zionist organisatin in Israel lashed out at the Israeli government. "If the government wants them to give back their citizenship, it should say so: otherwise they shouldn't throw them to the wolves, " said Yousef Nasser al-Din in the press conference. Nasser al-Din also attacked the Israeli Civil Rights Association for being what he called "silent" about the rights of the families being boycotted.

Ruth Gavison of the Civil Rights Association told *Al Fajr* that the religious and social boycott is permitted within the existing legal structure. Gavison did admit that being boycotted does limit an individual's rights in deciding the allegiance he chooses.

Religious and secular leaders in the Golan heights declared their ostracisation plans of the 200 Golan residents because the residents applied for Israeli citizenship and their names appeared on the eligible voters' registration list last June 23.

Kach, Police Stop MKs From Investigating Prison

Four Israeli Knesset members who had intended to investigate reports that suspected Jewish terrorists are receiving preferential treatment in detention were denied entry to the Tel Monde jail August 26 on orders of the Isreali minister of interior. The Knesset members were physically assaulted at the jail entrance by ultra-rightist Kach demonstrators. Interior and police minister Yosef Burg, who has been singled out for criticism by liberal and progressive forces for favouring the religious extremist parties, charged that MK Mordechai Virshubski (Shinui) was seeking publicity and purposely provoked a confrontation.

Two days later Burg agreed to allow the MKs to make the visit on August 30. The MKs, according to Israeli law have the right to enter government installations unimpeded, were even denied use of the telephone in the prison office. Nor did police plainclothesmen and prison guards intervene to prevent the 20 people from Kahane's Kach movement from harassing the Knesset members.

When Virshubski, Mordechai Bar-On of the Citizen Rights Movement, Yair Tzaban of the Alignment Mapam, and Benny Shalita of Likud arrived at the prison they found Kach's demonstrators blocking the entrance. Uniformed police were not present although prison guards and plainclothes men surveilled the scene. The gang of demonstrators shouted at Virshubski: "You are a traitor," and "The prison is off limits to leftists."

As Knesset members approached the prison gates, they were pushed back. A Shinui activist, Ori Ravid, was beaten. When the police showed up 30 minutes later, the MKs were able to approach the prison gates but were denied entry by prison authorities on Burg's instructions.

The Knesset members had received reports that Jewish terrorists in Tel Monde prison were allowed free use of a telephone, received home-cooked meals and met reporters at the main gate. According to the Hebrew press, the terrorists, who carried out armed operations against the Palestinian population in the West Bank, are allowed to move about freely. Some have been given leaves and spend days at a time out of jail. Three weeks ago, Israeli newpapers reported that a member of the terrorist gang facing trial for murder was allowed to leave jail to attend his son's circumcision at the Ibrahimi Mosque in Hebron.

Shinui supporters argue that Article 9 of the Knesset Members Immunity Law entitles them to enter any jail. Knesset members applied last week to Yosef Burg for official permission to enter the prison but Burg kept postponing a decision. Finally they notified him of their plan to enter the jail August 26.

The Democratic Front for Peace and Equality (DFPE) and the Progressive List for Peace (PLP) called for an urgent Knesset debate on police's lack of action at the prison gates. The Communist daily *Al Ittihad* editorial August 28 described Burg's decision as more dangerous than Kahane's racist activities against Arabs. Fifty members of the Committee Against Racism demonstrated in front of Burg's house August 27 and shouted slogans protesting his decision. Slogans were: "The voice is Burg's and the hand is Kahane's," "Go home Burg," "Burg is the bolt in the machine of racism," and "Tel Monde jail is a five-star hotel."

Charges were raised by Mapam, DFPE, and PLP Knesset members against police inspector Arieh Nebtsan for his inaction to events surrounding the Knesset members visit. MKs Yossi Sarid from Alignment and Shulamit Aloni from the Citizen's Rights Movement considered Burg's stand "shameful." Aloni and Sarid pointed to Burg's close relations to members of the terrorist organisation. MK Virshubski asked Knesset head Abba Eban to demand from Burg an explanation of the reasons for his decision. He said "Burg's decision has harmed the honour of the Knesset and its members." Burg claimed that the MKs' visit to the prison was illegal and claimed that he did not hear ahead of time the announced intention of Kahane's supporters to demonstrate at the prison gate.

Burg received a letter of gratitude from militant settler councils in the West Bank.

Six MKs from the religious parties Tehiya, Morashe and Mafdal recently visited Tel Monde. MKs Avraham Malamand from Mafdal and Hanan Porat from Tehiya, minister of science and technology Yuval Ne'eman, Eliezer Waldman, Rafael Eitan from Tehiya and Haim Druckman from Morashe extended solidarity greetings to the terrorist suspects.

Jordan Vetœs 3 Nationalists From Hebron University Board

In a new effort to improve its position in the occupied territories, the Jordanian government has been pressuring local Palestinian institutions to fire Palestinian nationalist figures and appoint pro-Jordanians in their place.

The latest demand from the Hashemite kingdom is that three new members of the Hebron University board of trustees be dismissed. In a July 8 letter directed to Nabil Al-Ja'abari, the head of the university board of trustees, the Jordanian minister of the occupied territories, Shawkat Mahmoud, conveyed his government's disapproval of Dr Azmi Shu'aibi, member of the al-Bireh municipal council, Dr Salah Bustami, head of the Physicians Union in the occupied territories, and lawyer Yunis al-Jaru, all recent appointees to the board of trustees. Jordan gave no reason for its demand. Jordan's approval of new appointees is not a requirement since the institution is a private one, but Amman banks control cash flow for West Bank institutions. Reliable sources in the board of trustees said that the Jordanian authorities had stopped payment on a cheque which was to be used to pay employee salaries, early in August until "disputes between the University and the Jordanian government are settled." A member of the university administration was informed of the ministry's stand when he went to Amman to inquire about the finances. One of the three trustees who are threatened with dismissal told *Al Fajr* that the Jordanian government had suggested they resign. Recent reports said that the three board members be removed.

Local sources revealed that at least seven employees in several Palestinian institutions will be transferred to less influential posts to appease Jordanian authorities. Hebron sources said that transfers are planned in the Hebron Graduates Union.

The Jordanian moves were described by local Palestinian observers as an attempt to consolidate their grip on key positions in the occupied territories in order to participate in any future peace negotiations with Israel. Dr Azmi Shu'abi said that these actions coincided with the Israeli elections, which the Jordanian government considered of crucial significance to the area's future. Shu'abi also said that the Jordanian government is trying to pressure PLO chairman Yasir Arafat to break off reconciliation talks with the Palestinian Democratic Alliance. Shu'abi warned that further attempts are likely to follow, and called for speeding up the reconciliation process in order to stop attempts to "pull the rug out from under the feet of the PLO."

Earth Tremor Shakes Palestine

A light earthquake shook the eastern Mediterranian coast between Beirut in the north and Gaza in the south, August 24, causing minor damage in buildings and roads in some cities in northern Palestine. No casualties were reported.

The epicentre of the tremor, the first since the British mandate, was in the sea more than 40 kilometres off the Haifa coast. It measured five degrees on the Richter scale. Shock waves were felt throughout the country at around 9:05am and lasted 10 seconds.

The Israeli press reported that at least 12 houses in Haifa were damaged and that cracks occurred in some roads in and around the city. Several buildings in Nazareth including the municipal building also suffered cracks and shattered windows.

Electric lines in the Jordan Valley area in the West Bank were broken.

The Dawn

AL FAJR

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Kahane, Burg and Racism

Israeli minister and one-time Knesset speaker Yosef Burg has been active lately in playing a decisive role in a number of controversial events regarding the rights of Knesset members to travel and visit about.

Burg, who exchanges hats as minister of interior, police as well as religious affairs, in addition to his role as the leader of the National Religious Party, and Knesset speaker by seniority, began the week's controversial decisions by barring four Israeli members of Knesset from visiting the luxurious Tel Monde Prison. The MKs from the Citizens Rights Movement, Shinui, Mapam and Likud were trying to check into reports that members of the Jewish terror underground were receiving privileged treatment in jail. Burg not only banned the MKs' visit to the jail but he failed to instruct his police officers to protect the MKs from the vigilantes of Kahane's supporters.

During the same week, Burg turned around and ordered the Israeli police to protect the 'visit' by extremist Kahane to the Arab village of Um al-Fahm. Apparently Burg became the sudden champion of Knesset members forming themselves into residential communities for the purpose of creating ferment."

Despite Burg's negative role in both incidents his ulterior motives went unfulfilled.

In the first place Burg was publicly castigated and forced to retract his decision and allow the Israeli MKs to visit the "Hilton Hotel" lock-up at a later date. We would have preferred it if the liberal-minded members of Knesset would have insisted on reliving the oppression and torture in prisons holding Palestinians like Fara'a and Jnaid in Nablus where no one visits or reports on. On the other hand, Burg's order insisting on Kahane's storm-trooping into Um al-Fahm was foiled when 10,000 angry Palestinians and progressive Jews went to the entrance of the village to await the racist rabbi and his armed thugs and force him back.

Burg's actions in these incidents cannot be treated differently from Kahane's, like the chant of demonstrators: "Burg's voice, Kahane's hand." While Burg was attempting to show religious Zionist Jews that he is as tough with Arabs as Sharon and Eitan, the real message coming across was that the whole Israeli Zionist establishment is as racist as the UN general assembly declared them to be in 1977.

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National Press Needs Good Journalism

by Said al-Ghazali

When I studied the details of the Dawaymeh massacre perpetrated by Lehi terror organisation in 1948 and revealed by an Israeli woman journalist working for the Hebrew newspaper *Hadashot* — and when I read the reports by Israeli journalists of human rights violations in the occupied territories — sadness pervades me and disappointment frustrates me when I compare this with the journalistic weakness and shallowness shown by the national Palestinian newspapers. Aren't Palestinian journalists closer to the Palestinian masses than Israelis? Why weren't they the ones to write about this newly discovered old massacre? Why don't they monitor human rights violations as Israeli journalists do?

"The censorship and repressive measures practised by Israeli authorities against the national Palestinian press prevent us," one editor may answer. He may go on: "Censorship is an objective fact which conditions us to dependence and laziness." It seems to me that accepting this justification and transferring the responsibility to Israeli "censorship" will never remove the inherent weakness in local newspapers — seen either by the inadequate press facilities available or by the general political and professional working conditions: the use of outmoded presses and format, the inability of office bureaucracy to deal with production, photography and distribution details and the noticeable preference for factional politics over professionalism — all these factors introduce real obstacles if the local nationalist press is to progress.

Internationally known principles of journalism have not been encouraged in news and feature story writing in the local Palestinian newspapers. Perhaps, the lack of professionally trained journalists is the sore spot, but we cannot avoid concluding that those who assume the responsibility of running local newspapers are able, if they wish, to develop qualified journalists. Those responsible point to the presence of politically committed journalists but is political capability sufficient for the progress of local journalism? The criteria for employment in local newspapers is based almost solely on political views and personal patronage. The press and editorial rooms do not have capable journalists who have mastered a writing style, the technique of getting information, and the skills of conducting interviews.

Newspaper editors have gone far away from basic rules of editing and principles of journalism. Don't be surprised by countless errors — not only grammar mistakes but also errors in structure, in the sequence of ideas according to importance, in writing successful story leads and reaching logical conclusions. Most of the press reports we read in the daily local newspapers do not have sufficient information, nor do they carry quotes representing different views. This situation is mainly due to the absence of the principle of a "democratic press" which is an integral part of open journalism.

The Texture of Writing

Superficiality and shallowness are chronic symptoms of Palestinian journalism — they are impossible to fight without teaching journalists scientific rules of journalism by holding special courses on journalism and by sending Palestinian journalists to work in internationally known utions which are veterans in the field.

If the Palestinian journalist wants to write a out a fire in *X* place, it is enough for him only to answer when and where. He might even report about the c of the fire and the extent of damage, b will not go to see the fire with his own eyes, + his inquiry, collect small details and sort out va

If the Palestinian journalist writes about a press conference convened by a unionist or a political figure, he reports simply *such and such a unionist or a political figure convened a press conference in which he discussed the general situation.* Then he will add some unimportant details that neither add flesh nor satisfy hunger. Where is the biting lead which reveals the most important statement or event of the conference? Where is the description of what really transpired in the conference? Where are the issues raised by journalists and requests for explanations about the subject or substance of the conference? Where is the strength in the story that would urge readers to read? Where is the news in reporting? The information or analysis? The opinions of opposing political figures or unionists? Where are the succinct points and intelligent argument that would move political opinion towards a certain cause?

The Palestinian journalist is prey to a charge of subjectivity and personal interest when he gives exaggerated importance to stories that reflect his political view and shun opposing views. If we thoroughly discuss front page stories in the daily *Al Fajr, Al Sha'ab, Al Quds, Al Mithaq, Al Ittihad* and the weekly *Al Talia*, we would find that stories begin with opinionated leads which, in most instances, have no connection with the story contents. The journalism is teleological: the reporter mobilises his views in the lead then attempts to direct details of the news to enforce his views. This was obvious in the news coverage of the Aden meetings, and in the Beqa'a and Tripoli fighting. While the same news content and details appear in all newspapers, differences erupt in the introductions and judgements that obviously manifest the reporter's direct and unnecessary intervention in the contents of the news story. Some newspapers blacklist news and stories by writers whose opinions are not identical with the politics of the editors or that counter news contents.

Bias also shows in page layout: the order is not according to the importance of the news and feature stories but according to the editor's political preference and mood. The result: reports without news value end up as lead stories. According to my professional view, this style contravenes basic precepts of journalism and insults the reader's intelligence and ability to distinguish between propaganda and genuine stories. The newspaper harms itself by concealing information or analysis that conflicts with its political line and will consequently lose credibility as an information source. The newspaper would make a greater error if it decides to publish counterfeited information, an incomplete story or make an unproved charge.

Residents of the occupied territories would be more encouraged to seriously read the local press if there were well-documented news stories, miscellaneous stories on social, political, economic, scientific and cultural news, world news and reporting on opposition political views.

The capable journalist who visits the local newspaper offices in Jerusalem and studies their methods of operation, will find the great bulk of articles published in newspapers are translated from Hebrew and English newspapers and magazines or borrowed — and let us say stolen — from magazines and newspapers published in the Arab world. The newspaper usually does not mention the source of the article and only sometimes credits the writer without giving any personal background.

In general, Palestinian local newspapers do not encourage university academics to write on economic, social and scientific topics of their field. Occasionally, editors of rival factions

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OPINION

AL FAJR invites our readers to contribute letters, articles and opinions. Contributions must be signed, but names may be withheld upon request.

Israel's Elections Reflect A Rightist State Ideology

by M. Jackson

In 1977, when the Likud swept to power, Labour Party pundits chose to interpret the defection of public support to the right as a protest vote. Seen as a temporary aberration, the Likud was not expected to remain in power for more than a few months, at which time it would become clear that there was no alternative to Labour rule. And chastised by the electoral disgrace, the Labour Alignment would once again take hold of the reins of government and Israel would live happily ever after.

But fueled by chauvinism and resentment, the Likud managed to steer its way through four years of desultory rule and achieve an electoral victory which returned it to power for yet three more years. The hyperbolical demagogic ingenuity attributed to Begin was held to be the sole electoral asset of the Likud. And yet, inspite of Begin's conspicuous absence from the political fray, the vehicle which he fashioned in his image has continued its reckless course along the trajectory on which it was launched.

In the aftermath of the 1984 elections, the demise of Labour Pary hegemony has become beyond doubt. Moreover, it would seem that the Likud has managed to consolidate its grip on the public imagination *because* of the Lebanese war rather than inspite of it. They promised and they delivered: when it came to murder they didn't dawdle.

"The only real issue at stake is who divides up the cake."

הליכוד המעבר

After 1967: Religiously-Inspired Racism

On the other hand, the Labour Party has come to resemble nothing so much as a corpse. Come election time, it is exhumed and dressed in a suit of clothes fashioned by market researchers and advertising executives. Its role in the vanguard of the Zionist movement came to an end when — after the 1967 War — the torch of Zionist colonisation passed tothe hands of those whose racism was religiously inspired. Henceforth, the Labour Party was reduced to the role of a weary spectator, whose inertia and opportunism prevented it from being anything other than a passive yea-sayer to a course of events that had slipped beyond its control.

So it is that the 1984 elections were fought around political images and not political issues. The "National Camp" (Likud) presented itself as the only alternative to the treason of the Labour bloc, whereas the latter's "sane Zionism" appealed to the nostalgia for a time when a campaign of brutal repression could be termed a "benelovant occupation."

Now that a national unity government has become the order of the day, these images can be jetisoned by both parties without too much trouble; the only real issue at stake is who divides up the cake. But for many Israelis, these images have becomwe integrated into their very personalities. Seven years of Likud rule has made for a kind of chauvinistic egoism in some, and a crisis of anxiety in others. The Destruction of the Second Temple has replaced Masada as the image which animates public debate. A cancer growing within the country and not an external enemy is now being perceived as Israel's chief danger.

Recent revelations about the Jewish Underground is only the tip of the Messianic iceberg. The clerical parties vie with one another for the opportunity to bequeath divine sanction to the military metaphysics of Messrs Sharon and Eitan. American aid has made "Redemption" as sure as Israel's moral superiority to all other nations: Bible in hand, the "cream of Israel's youth" march backwards to a tribal past.

Given this setting, Kahane's "victory" is not all that surprising. The self-proclaimed Zionist spokesperson is popularly recognised as the man who says what the Likud thinks. And this is the crux of the issue: not that Israel has a fascist fringe, but that it is only a hop, skip and jump away from the political mainstream. Rabbi Waldman — spiritual mentor to the Jewish terrorists— is not the only member of Knesset standing with his leg in the air, casting envious glances in Kahane's direction.

Indeed, the fact that Teddy Kollek was chosen to address an anti-racist rally held on the day that Kahane was sworn in as an MK is indicative of how far right the political spectrum in Israel is , for Teddy Kolleck is none other than the man who has been overseeing the annexation of East Jerusalem for more than a decade. But his hypocrisy pales beside the venality of Likud and Tehiya politicians, who boldly condemn the extremism of both Kach and the Progressive List. These self styled "moderates" do not blink at equating Kahane's genocidal fantasies with a political platform calling for a Palestinian state alongside Isarel and an end to the state's discriminatory policies against its Arab citizens. But then again, many Kach activists believe that Kahane is too moderate for their taste.

Finally, against the popular perception that this election did not produce a "victor," it would seem that just the opposite is true. Chauvinism, clericalism, militarism and colonialism all scored significant triumphs. It is not so much social amnesia which has taken hold of the Israeli public, making them forget how the Israeli army beseiged Beirut, cut off the city's utilities and food supplies and proceeded to bomb the populace into submission, as it is a matter of a moral insensitivity undisturbed by barbarism. Thus, the atrocities of Jewish settlers on the West Bank are viewed as just so much water under the bridge. A 400 percent inflation rate, an astonomic national debt, and the prospect of mass unemployment have not been capable of providing an atmosphere conducive to a political reflexivity that could apprehend these phenomena as negative developments.

In a nutshell, the fact that it was the population of Israel who were asked to decide the fate of the West Bank and not the inhabitants thereof, makes Israel's much vaunted democracy a sham. No wonder then that the country is moving to the right; with a state ideology that sanctions the exploitation of the differences between peoples to the benefit of one national group and the detriment of the other, the rejection of racism entails an alienation from a concensus unable to differentiate between equality and treason.

A Family Matter

To the editor:

Maher Abukhater's article on family planning ("Bitter Medicine for a Traditional Society", FW, August 17, 1984, p7) attributes to me certain views that require some clarification.

My main point was that advocates of Arab high fertility from a nationalist point of view are mostly unaware that it is the parents' perception of children as a form of future family security, and *not* their nationalist inclinations, that usually determines the number of offspring they may decide to have. In a patriarchal society like ours it is the mother, and not society as a whole, who bears the main burden of this decision — a point also often overlooked by 'demographic nationalists.'

Moreover the position put forth by high fertility advocates as a means of establishing Arab hegemony jn Palestine makes sense if the assumption underlying it is either that (1) Palestinians in the occupied territories should be enfranchised into Israeli citizenship; or (2) that Israeli Jews should be incorporated into a potential Palestinian Arab polity.

As far as I am concerned neither assumption is practical or timely.

Salim Tamari
Ramallah

Armed settlers recently moved into another downtown neighbourhood of Hebron and established the settlement of *Ramat Yishai*. *Al Fajr's Sami Aboudi* looks at the implications of this new settlement and traces Israeli settler plans over the years to change the structure of Hebron.

Settlers Build New Hebron 'Nest' in Plan to Take Over City

Brooklynite Moshe Levinger poses near "Avraham Avinu" Synagogue which is being imposed in the heart of Hebron by militant settlers.

On Wednesday afternoon August 9 the residents of Tal Rumaida neighbourhood at the southern edge of Hebron stood watching as a caravan of four mobile homes, pulled by private trucks, bulldozers and cars moved through the main street to a land plot on the hilltop. The settlers, moving from another house near the Ibrahimi Mosque, were heavily armed , making sure their guns were visible as they progressed through the neighbourhood.

Before sunset, prefabricated houses were in place and an Israeli flag flew on top. The settlers named the site 'Ramit Yishai.'

Israeli authorities directly supervised the settlement establishment. They had paved the way for the settlers more than one month earlier when they summoned Zakaria al-Bakri, a Hebronite holding a long-term lease for the land, and informed him that the lease was cancelled. The authorities immediately posted soldiers as guards around the squatter settlement, cordoned it with barbed wire fence and provided them with electricity and water.

The settler move came only two days after a religious ceremony in which they buried torn pages of a Jewish prayer book. These pages had been found scattered in an area of the Arab market near the Ibrahimi Mosque. Settlers turned the purely religious ritual into a political demonstration. Meir Kahane, Knesset member from the ultra right-wing Kach movement, attended the ceremony and spoke of the 1929 incidents between Arabs and Jews which resulted in the expulsion of Jews from the city. Kahane called for "revenge." The settlers used the occasion to call for acceleration of Jewish settlement inside the Arab city.

As of August 1984,the 'Jewish quarter' in the city is made up of two main buildings, three floors each. One is known as the Dabboyya (Beit Hadassa) and the other the Usama Ibn Munqeth School which is called Beit Romano by the settlers. There is also a third location, a building compound near the Qazzazin market which the settlers now call the Avraham Avinu. The fourth location, the Hebron bus station has not yet been turned into settlers' quarters since wonership of the land plot is still being contested in Israeli High Court.

According to an Israeli press report, there are about 300 settlers living in Hebron. Just like Ramat Yishai, the four spots under settler control are cordoned off by rolls of concertine barbed wire fencing, and heavily guarded by soldiers stationed in watchtowers. The settlers themselves are always armed with automatic weapons, especially when they move between the different settlement nests.

Jewish attempts to forcefully settle in Hebron date back to 1968, less than one year after the Israeli army occupied the West Bank. A group of Jewish Swiss 'tourist' led by Rabbi Moshe Levinger occupied the Park Hotel in central Hebron and refused to leave demanding that they be allowed to settle in the city. The Israeli government agreed and confiscated land for this purpose. Two years later the settlers began construction of the city-settlement Kiryat Arba which overlaps the municipal borders of Hebron.

Kiryat Arba did not make the settlers give up their efforts to settle inside the city. On the contrary , it was used as a springboard and fortification for settlement inside the city.

Ever since they established a foothold in Hebron, the settlers, under the leadership of right-wing extremist Levinger, have followed a policy of 'creeping' acquisition of land plots and homes. They have exploited every minor Arab incident, demonstration or protest activity against Israeli settlement to take control of buildings in which they claim Jews once lived. In four separate moves between 1978 and 1983, they succeeded in gaining control of four locations in the city, three of which were turned into settlers' nests. Work has not yet been done on the fourth location, the Hebron bus station, because of a High Court order nisi temporarily prohibiting work on it.

Jewish settlement in Hebron officially began in 1978 when Miriam Levinger, wife of Rabbi Levinger, led a group of Kiryat Arba women to the Dabboyya building, then under the control of the Israeli army, where they set up residence. Their tactic, according to Israeli journalists, depended on Israeli soldiers refusing to forcibly evict the women. The women held onto the building and by 1980 a Jewish religious school was opened in it.The Israeli prime Minister at the time Menachem Begin said that the 'illegal squatters' will have to be removed. He however retracted his statement.

The settlers next moved against some abandoned Arab homes near the produce market located between the Dabboyya building and the Ussama Ibn Munqeth School. They bulldozed several homes, setting up prefabricated dwellings in their place before they were stopped by a High Court order obtained by the Hebron municipal council. One of the first acts of the Israeli mayor, Zamir Shemesh who took over after the dismissal of Hebron's Arab mayor was the cancellation of the High Court petition. At the time the elected deputy mayor Mustafa Natsheh said, Hebron residents can expect settlers to seize more houses in the area.

In another manoeuvre, Kiryat Arba settlers managed to take control of the Ussam Ibn Munqeth School, a large building located to the east of the Dabboyya building. Before its seizure, the building was an Arab elementary school for more than 900 students. During the West Bank demonstration early in 1982 against the imposition of 'civil administration' on the occupied territories, the Israeli army seized the school on the pretext that they wanted to use it as a temporary headquarters. The school building was never returned and was instead turned over to the settlers.

The most recent case of land seizure preceeding the Tal Rumaida land plot was the grabbing of the central Hebron bus station near the Ussama Ibn Munqeth School in July 1983. The bus station, which served as the central terminal for buses travelling between Hebron and nearby villages as well as Jerusalem and Bethlehem, was taken over by the Israeli army after a Jewish settler, was killed in the city. Following Gross' death Kiryat Arba settlers and Hebron squatters went on a rampage and burned the old market. The Israeli army then took control of the bus station and announced plans to turn over the entire area to the settlers.

One shopowner near the bus station, recalled that the soldiers immediately ordered bus owners to move their buses and other belongings from their offices and brought tents which were set up in the bus parking lot. They installed barbed wire around the buildings and the lot. The area is jointly guarded today by settlers and soldiers.

Settlers now plan to take control of the old market, also known as al-Qazazin market, which is located between the Ussama Ibn Munqeth School and the Dabboyya building. The market is regarded by the settlers as essential in order to connect the various settlement nests.

The central market, the centre of Hebron's economy, is made up of 150 shops lining a thoroughfare. Following the killing of the settler student in July 1983, the militant settlers demanded the Israelis take control of the market area. Shopowners, however, showed stiff opposition to the idea and declared they would fight by all means any attempt to take over the market. Recent reports from Hebron say the settlers are trying to establish a foothold in the market. Shopowners have said that a number of collaborating land dealers, working on behalf of the Israeli settlers, have been offering shopowners large amounts of money, up to JD20,000, for shops which are less than two metres square.

Settler Plans for the Jewish Quarter

Long before the Israeli government publicly gave approval for the construction of a Jewish quarter in Hebron, Levinger and his followers, who constitute the Committee for the Development of Hebron's Jewish Quarter, were busy drawing up blueprints for such a Jewish quarter. According to the blueprints, published in the Hebrew press last May, the settlers envisage the settling of 500 families (about 3000 people) in Hebron. These 500 families are to move into the city in three stages, following completion of the necessary infrastructure. The plan emphasises the need to link the city settlement sites and to connect them all to Kiryat Arba settlement about 1.5 kilometres away. They plan a separate and independent transportation system, in which Egged buses and urban mini buses will be used for transportation between the Jewish quarter and Kiryat Arba and the Jewish cemetery. This would mean the destruction of Arab homes now standing in the way of proposed road expansion.

Israeli commercial trade would support the planned Jewish Quarter after the construction of shops underground and on the first floor of residential buildings.

The new settlement nucleus , Ramat Yishai, alerted Palestinian residents of Hebron to the threat of expanding settlement. Many residents in the neighbourhood are now convinced that the day will soon come when the settlers will force them to leave their homes. Radi Abu Aisheh, owner of a metal casting shop less than 100 metres from the squatter settlement, said that the settlers tried to provoke Palestinian residents from the very first day. He said Levinger and some settler women beat up Palestinian children playing along the roadside as the settlers drove by.

The acting mayor of Hebron considers the entire settling operation at Tal Rumaida as a provocation aimed at initiating violence in the city, in order to force an Arab exodus from Hebron. "Why do settlers move from their house in Hebron to settle in Tal Rumaida if it is not for the purpose of stirring up trouble," he said.

Residents also point out the fact that the settlement is jointly occupied by settlers from Gush Emunim and from Kahane's Kach movement, both of which publicly advocate the expulsion of Arabs. Elyakim Ha'etzmi, a Kiryat Arba lawyer and militant spokesperson for Kiryat Arba settlers , has repeatedly announced intentions to kick Arabs out of Hebron. He said the settlers had used violence against Arabs and would continue to in the future.

Arab residents, while not displaying fear, express concern over the settlers' actions. One resident in his early twenties, who asked not to be identified, said that he expects confrontation with the settlers soon. "Nothing will make us leave our homes," he said, "not even if they were all Levinger and Kahane."

The forced Judaisation of Palestine has raised fears among American Christian evangelicals that the sanctity of Jerusalem for all religions is in danger. A special report entitled *Jerusalem* prepared by the Palestine Human Rights Campaign details religious persecution in the Holy Land.

The Status of Christian and Muslim Communities in Israel and the Occupied Territories

Right-wing American evangelicals claim that the vast majority of the Christian fundamentalist movement supports Zionism and, therefore, is in favour of the transfer of the US embassy from Tel Aviv to Jerusalem. The Chicago-based Palestine Human Rights Campaign, which has broad support in the American evangelical movement, published a special report this year "Jerusalem," which exposes peace based on justice and human rights for people of all religions. The following excerpt was prepared by PHRC Director Rev Donald Wagner and theologian Dr Dewey Beegle and submitted to two subcommittees of the US Congressional Foreign Affairs Committee, June 28, 1984.

This report is in response to Subcommittee members' requests raised during testimony on HR 4877 presented by Dr Raymond Bakke of World Vision and the Lausanne Committee on World Evangelism, and national board member of the Palestine Human Rights Campaign, on May 16, 1984. Several members requested further information regarding the persecution of native and foreign Christian populations in Jerusalem and other sites in the Holy Land. Specifically, this concerns allegations that foreign clergy and pilgrims have been regularly harassed and intimidated and that the native Palestinian Christian population is emigrating as a result of the forced Judaisation programmes in Israel, and the military occupation in the West Bank. In addition, foreign Christian institutions have also experienced restrictions on their activities which have greatly impeded their ability to conduct their programmes.

Judaisation

"Judaisation" is an offical term used by the Israeli government referring to the formal settlement programmes to move Jewish Israelis into areas predominantly inhabited by Christian and Muslim Israeli Arabs. This programme has been particularly active in the Galilee, where there is a heavy concentration of Christian Palestinians, particularly around the city of Nazareth. Today there exists a Jewish town with its own infrastructure and economic base. Israeli Arabs in old Nazareth have wanted to move to Upper Nazareth because of the heavy government subsidies and resulting superior municipal services. Yet, despite the fact that they are Israeli citizens, the Jewish settlers in Upper Nazareth have insisted the town remain purely Jewish, and have organised a public movement — "Mena" ("Prevent") against integrated housing. This pattern of greater government financial support for Jewish towns in Israel over Palestinian towns, a separate Jewish infrastructure, and the Judaisation of education for all Israelis (Jew and non-Jew), is designed to favour the Jewish population over the non-Jewish population.

Judaisation, however, cannot be successful without a programme of de-Palestinianisation. Land for new Jewish settlements must be expropriated from the legal Palestinian owners unwilling to sell; jobs in the area must be reserved for the new Jewish settlers; scarce water resources must be diverted from the densely populated Arab centres to the sparsely populated settlements (where it is used primarily for landscaping and swimming pools). Agricultural production, the basis of the Palestinian economy, is severely restricted and kept off the market, partly to favour non-Arab agricultural production, and partly to destabilise the Palestinian economy. This destabilisation creates a large pool of cheap labour for Israeli industry and ensures higher levels of Arab emigration. Other factors which contribute to Palestinian emigration are: job discrimination (Israeli Arabs are forbidden to work in the engineering and high-tech sectors of the heavily militarised Israeli economy), academic discrimination, and cultural, ethnic and linguistic disenfranchisement.

Jerusalem

It must be remembered that Jewish and Hebrew-speaking West Jerusalem is under "Israeli administration," and that Christian and Muslim Arabic-speaking East Jerusalem is under Israeli *military occupation*. Following the illegal annexation of East Jerusalem on June 22, 1967, the Israeli government instituted an intense Judaisation programme. There are two major elements to the programme: (1) the massive, exclusively Jewish settlements in a barricade arc in the eastern suburbs of Jerusalem which physically and psychologically dominate the skyline, and (2) the aggressive expansion of the Jewish presence in the Old City.

The settlements were found on lands that had to be cleared of their Christian and Muslim Palestinian inhabitants, which was accomplished through expropriation of lands and intimidation of the residents. According to Article 49(6) of the Fourth Geneva Convention, it is illegal for military occupation forces to physically or administratively alter the occupied land. Israel has altered the administration by expanding the eastern municipal boundaries so that more land could be taken by the annexation of the city, and it has greatly altered the physical nature of the land and removed its native Christian and Muslim poulation. Since 1967, the people of Jerusalem have witnessed three waves of land confiscation for "public purposes":

— January, 1968: 1000 acres of privately-owned Palestinian land was confiscated for the construction of the first two residential colonies in East Jerusalem, French Hill and Ramot Eshkol. Over 6000 apartments exclusively for Israelis have been built. Nearby, an industrial park was established, for the exclusive use of Israeli business.

— August, 1970: 3500 acres representing the largest confiscation of Palestinian land ever occurring at one time was done for the establishment of four residential colonies. Over 28,000 apartments have been built and the process of expansion in the area still continues.

— March, 1980: 1000 acres of privately-owned Palestinian land was confiscated for the construction of the exclusively Jewish colony of South Neve Ya'acov comprising some 10,000 apartments.

With the completion of South Neve Ya'acov, the Israelis will completely encircle the 110,000 Palestinian residents of East Jerusalem. At the same time, this Israeli policy effectively limits the growth of the Palestinian population within the annexed areas, since all the potential land available for construction is now confiscated for the exclusive use of the Jewish Quarter. The Quarter itself has been greatly expanded to *four times* its original 1948 size at the expense of the Christian and Armenian Quarters. Only 20 percent of the Quarter was Jewish-owned in 1948; the remaining land has been expropriated and the last non-Jewish family was expelled forcibly in 1979. Synagogues and *yeshivas* have been provocatively and often illegally established in the Muslim Quarter. *Yeshiva* students, particularly from the Birkat Avraham *Yeshiva*, are frequently observed disrupting the Muslim Quarter and instigating provocative situations which have resulted in injury and destruction of Arab property. These actions have met with no official resistance or investigation.

Given the officially sanctioned policies to harass and remove the native Christian and Muslim Palestinian population, it is not surprising that the extreme elements in Israeli society would take it upon themselves to "accelerate" the expulsion process through terrorist acts. For example, in Jerusalem, such acts include the 1969 arson at Al-Aqsa Mosque on *Haram al-Sharif* (the Israeli fire department waited two hours to respond), and the 1982 tragedy when an American serving in the Israeli army opened fire with his machine gun killing two persons and wounding 60 worshippers at prayer. In January, 1984, Muslim guards at the Dome of the Rock (Islam's third holiest shrine) foiled an attempt by an Israeli terrorist group to dynamite the holy place. Other attacks against Christian holy places include the arson attack against the Jerusalem Baptist Church; the December 20 1983 hand grenade booby traps found simultaneously at the Franciscan Monastery, the Greek Orthodox Monastery, the Russian Orthodox Church, and at a Mosque, where a Greek Orthodox nun and a Muslim clergyman were injured. Earlier in December, similar booby traps were found at three Christian churches and a mosque — all the grenades were Israeli army issue. Christmas has become a traditional time for such attacks.

Land expropriation cases include Russian Orthodox Church property in Jerusalem, and the open square facing the Wailing Wall, (which was Islamic *Waqf* — community property) until it was expropriated and its 850 residents evicted and their homes bulldosed.

All of the above factors have resulted in higher levels of Christian and Muslim Palestinian emigration than would otherwise be the case. Since the Christian Palestinians are generally more educated and have higher incomes than the Muslims, they turn more readily to emigration as a solution to these problems. This is resulting in the decimation of the Christian community in the Holy Land. This account is confirmed by Bishop C Charles Vache of the Episcopal Diocese of Southern Virginia, as reported in the February 18, 1984 edition of the *Virginia Pilot*. "In 1967 there were 29,000 Christians in Jerusalem — now there are an estimated 9000. If this trend continues another 20 years, Christianity is going to become a museum piece in Jerusalem." Bishop Vache blamed the dwindling numbers, in part, on the policies of the Israeli government, which he said made it difficult for Christians to remain in Jerusalem and survive.

Christian Pilgrims and Institutions in the Holy Land

In 1978, the Israeli government required all tour groups to be accompanied by a guide licensed by the Tourism Ministry. Since 1967, the Ministry has granted guide licenses only to Jewish Israelis. The effect of this regulation is that the movements and experiences of Christian pilgrims are closely controlled and regulated by Jewish Israeli guides.

Christian clergy who have participated in these tours report that the guides use the occasion for propagandising and disseminating politically-motivated information. The pilgrims, many of whom have saved money their whole lives to visit the Holy Land, have had their religious sensibilities offended by the subordination of Christian history to Jewish history (ie. Bethlehem is the "City of David," not the birthplace of Christ). The Jewish guides help ensure that the pilgrims remain unaware of the native Christian community and actively discourage fellowship between the native and foreign Christians: the tour groups stay in Jewish West Jerusalem and are told to stay away from East Jerusalem because the Christian Palestinians there are "terrorists."

When pilgrim groups come who are in touch with their denominations in Jerusalem they attempt to fellowship with the local Christians and use their own clergy there as guides rather than the expensive Ministry-licensed guides. As a result, the guide-priests are harassed and intimidated by the Israeli police because they lack a license. Pilgrim groups are also denied tour buses by the Israeli car rental firms. The Christian Pilgrimage Commission in the Holy Land complained of these practices to the Israeli government in a two page memorandum dated March 13, 1984. The memorandum charges that the Ministry is violating the freedom of pilgrimage which Christians have enjoyed for 2000 years.

Another motivation for denying guide licenses to Christian Palestinians is to deny them their livelihood. This is clearly part of the intentional destabilisation of the Palestinian economy alluded to earlier, for guiding pilgrims is, and has been, a traditional occupation among the native Christians in the Holy Land for centuries.

The West Bank The Occupation and International Law

Israeli occupation policy in the West Bank and Gaza Strip has been judged to be in violation of international law by the US Department of State, Amnesty International, and other organisations in both Israel and the international community. Following the widespread abuses suffered by occupied populations during the Second World War, the world community agreed that a corpus of international law was needed which would protect the rights of persons under foreign military occupation. The most comprehensive of the resulting documents was the Fourth Geneva Convention, which outlines specific rights to which occupied persons are entitled and adjures occupying powers to respect them. Chief among these provisions are the following prohibitions: physical or moral coercion to obtain information; involuntary transfers of persons; introduction of nationals of the occupying power into the occupied territory; collective punishment; destruction of property which is not necessary for military operations; changes in the status of public officials; and general use of administrative detention after hostilities have ceased for a period of one year. Every one of these acts has been committed by the Israeli authorities in the occupied territories.

Israel has stated it does not recognise the Geneva Convention in its administration of the areas. Israeli administration of the occupied territories, instead, uses parts of the British Mandate Code, Jordanian law, or military orders — depending on which code is more convenient and beneficial for Israeli uses according to each particular situation. A *de facto* annexation also occurs since domestic Israeli law is extended to the Jewish settlements in the West Bank.

Land Confiscation and Settlement Building

Both the Labour and Likud governments have endorsed and engaged in the illegal erection of civilian Jewish settlements in the Occupied Territories, extending the Judaisation programme into the overwhelmingly Christian and Muslim West Bank. According to officials in the World Zionist Organisation's settlement department, 104 such settlements have been built or begun since the occupation began in 1967. Article 49(6) of the Geneva Convention prohibits such demographic changes in the status of an occupied region. Some of the Israeli settlements have been constructed on community-owned Palestinian land which the military has expropriated, while others sit on private land which has been similarly seized without compensation. Current estimates indicate that over 60 percent of the West Bank is now under Israeli control. To date, 35,000 Jews have been moved into the territories, with another 90,000 living in the "suburb settlements" ringing Arab East Jerusalem. By 2010, Zionist officials hope to have over one million Jews living in the Occupied Territories. Naturally, such an ambitious Judaisation programme necessitates an equally ambitious de-Palestinianisation programme.

Detention, Collective Punishment, Destruction of Property, Physical Mistreatment

Israel's various military orders grant virtually unlimited power to the occupation authorites. Such powers include authority over search and arrest; censorship; "restriction" (ie forbidding persons from leaving their towns and sometimes even their homes); indefinite administrative detention; deportation; seizure and demolition of property; declaration of "closed areas" (the forbidding of entrance into the area so 'closed'); imposition of curfews; and powers to close down businesses or force them open. The military has used all of these powers against the Christian and Muslim communities living in the Occupied Territories. Israeli attorney Lea Tsemel estimates that over 200,000 Palestinians have been detained by the military at one time or another since 1967. Physical abuse of the prisoners is systematic, as documented by Amnesty International and the US State Department Human Rights Report. Collective punishment is regularly employed against towns and refugee camps should someone in that locality be detained for a "security violation." Usually, the home of a "troublemaker" or the home of the family of such a person is dynamited before he/she is convicted. The London *Sunday Times* reported that between 1967 and 1971 alone, 16,212 homes were destroyed in the territories. Several complete towns have been razed.

Taking 1982 as an example, human rights violations included: *Killings*: 32 Palestinians were killed in the occupied territories during 1982 by soldiers or settlers. In the West Bank alone, 15 people were fatally shot between November, 1981 and November 1982. Ten were shot by Israeli soldiers, four by settlers, and one by other Israeli elements. Given the Israeli Defense Force's standing orders concerning a soldier's response to demonstrators, and given the Israeli police and judicial response to a number of these deaths, one concludes that such acts are implicitly, if not explicitly, condoned. *Disappearances*: according to Law in the Service of Man (LSM), a West Bank human rights organisation, 12 Palestinians were kidnapped by Jewish settlers during 1982. Another threat faced by the local population of the occupied territories is the Israeli practice of arbitrarily arresting and detaining Palestinians. The Israeli authorities are not required to give out information about arrest, other than the agreement to notify the Red Cross by the twelfth day after an arrest has been made. Families, for example, are never informed of the arrest of one of their family members. *Cruel and Inhuman punishment*: In 1982, there were 40 cases in which Israeli soldiers were prosecuted for mistreating Palestinian suspects (17 of whom were convicted). These prosecutions came about only because of the efforts of a small minority of concerned Israelis.

The Israeli League for Human and Civil Rights (ILHCR) exposed Israeli mistreatment of Palestinians at Far'a prison in the West Bank in a March 25, 1984 press conference. The ILHCR Secretary described the facility as "a factory for extracting confessions."

Arbitrary arrest and Imprisonment: Town arrest orders, usually valid for six months, but renewable for indefinite periods of time, confine the individual to his town or village and often require that he remain at home after sunset. In 1982, 81 such orders were issued. No reason for imposing the restriction was given other than the all-encompassing 'security reasons.'

Under Military Order NO 378, a soldier may arrest any person who commits, or is suspected of having committed, an offense. The detainee can then be held for 18 days, at which time he must be brought before a military court that can then extend his detention period for a maximum of six months. No charges need be made and most detainees are never charged.

All adult Jewish settlers (male and female) in the West Bank have army-issued machine guns and are deputised. They can stop and detain the native Palestinians and have them arrested without charge. Palestinians, however, are forbidden to own weapons of any kind.

Denial of Academic Freedom

All institutions of higher education in the occupied territories are subject to closing under Military Order 854. Bir Zeit University in Ramallah has been particularly hard hit by this order, having been closed by the military 10 times over the past 11 years. The following table indicates the disruptive nature the military authority closures have had on the academic efforts of Christian and Muslim Palestinian students:

table**********

Class schedules and matriculation examinations have been seriously disrupted, leaving many students unprepared or unable to successfully complete their courses and compete with Arab graduates in other countries. Foreign university professors at Palestinian universities have resisted, to date, pressures to sign a pro-Israel "loyalty pledge" before they are able to obtain work permits to teach in the territories. Najah University in Nablus has been similarly affected. In the first semester of the current term, 16 of 31 days were lost to forced closure. In the previous academic year, it was closed for three months.

Christian and Muslim Palestinian students who are scheduled to take the Jordanian matriculation exam (*tawjihi*) are often arrested prior to the exam and then released afterwards without any charges. This sacrifices an entire year of scholastic work and renders them ineligible for further study in Arab centres of higher learning.

Infringement of Water and Agricultural Rights

As part of the plan to alter the physical geography of the West Bank and the Gaza Strip while simultaneously crippling the economic viability of the populace, the military authorities have taken control of the region's water resources both by limiting the output of wells and forbidding the digging of additional ones without a permit. Only two permits for new wells have been granted since 1967 to Palestinians. Israeli settlements, however, have drilled seventeen modern wells in the West Bank. The Arab wells draw only 35 million cubic metres per year, while the Israeli wells annually draw over 1150 million cubic metres. Thus, 30 percent of West Bank water is being used by two percent of the population.

The effect of this water diversion has been devastating. During the first six years of the occupation alone, Palestinian grain production on the West Bank went down 28 percent. Vegetable yields suffered an 18 percent drop, with melon harvests down 89 percent. Permits are also required of the Palestinians should they wish to plant any fruit-bearing plants or trees or update any irrigation system. Palestinian farmers from the territories are forbidden to export their produce across the 'green line' into Israel if it competes with Israeli production, while the West Bank has become a captive market for produce from Israel.

Terrorism Against Christian and Muslim Palestinians

The recent arrest of 25 settlers and two Israeli army officers who were linked in an underground terrorist ring operating on the West Bank underscores the threat posed by organised settler vigilante groups. This particular group's activities include the maimings of two elected Palestinian mayors in car bombings; a machine gun and grenade attack on Hebron's Islamic College which killed three and wounded many; bombs set outside mosques, churches, and buses in and around Jerusalem; and a plot to blow up the sacred Al-Aqsa Mosque and the Dome of the Rock shrines in Jerusalem. To these incidents must be added the increasing number of attacks directed against other Christian and Muslim Palestinian civilians, including the smashing of car windshields, store windows, and indiscriminate shootings into Arab homes and shops, which are carried out by individual settlers or gangs. A tragic but not unusual example was the killing of an eleven-year-old girl and the wounding of her nine-year-old sister in Nablus in December, 1983. Both were shot by a settler who fired his machine gun into their father's bakery after other youths threw stones at the settler's car. The Israeli settler convicted of the murder received two year suspended sentence.

Conclusion

This report is not intended to be read as an attack on Israel, but as a factual document on valid human rights questions crucial to the Jerusalem issue that have not been discussed during months of testimony. Israel was not founded to be a secular western democracy, but a Jewish state where Jews were to be favoured in an absolute numerical majority, a fact any Israeli will freely affirm. It was not founded to be a religious and ethnic polyglot where all groups would be equal. Thus, Israel promotes the Jewish character of the state by pressuring the native Christian and Muslim Arabs into leaving because their sizeable presence and high birth rate threatens the purity of the Jewish state. This issue is debated openly and frequently in the Israeli press. Our intent is not to accuse, but to emphasis that it is inappropriate for the holy and internationally revered city of Jerusalem to be subject to religious controls and its native Christian and Muslim communities to be displaced in a forced Judaisation programme.

Similarly, we do not document here the human rights violations in the occupied territories to try to make the Israelis appear as cruel or inhumane. Common sense tells us there cannot be a humane military occupation, and the domination of one people by another has always resulted in painful loss of rights. The point is to stress that the high level of emigration of Christians and Muslims from the Holy Land is largely due to these hardships, and we question US acquiescence and assistance to these policies that are leading to the decimation of the earliest Christian community.

As American clergy who are in fellowship with our Arab and Armenian brothers and sisters in Christ in the Holy Land, we are greatly pained by the destruction of their historic communities. It is no less distressing that our Muslim brothers and sisters are also faced with mass expulsion. The traditional fellowship between the Palestinian Muslim community and the Palestinian Christian community is a source of joy and inspiration to all creeds in the Middle East and ecumenically-minded people everywhere. Indeed, we must work toward sustaining the hope around the world that the city will remain a living witness to the greatness of the three monotheistic creeds that revere it. As Christians, Muslims and Jews, we must work together to preserve the human dignity and freedom of all who live in the Holy Land.

Zvi Elosh, a contributor to the Israeli daily *Yediot Ahronot*, found unemployed Israeli labourers in the Naqab disillusioned that the Zionist ideal of Hebrew labour had not survived Israel's deep economic distress. They blame the Arab workers willing to work for low pay for their economic woes.

'Half-Price' Arab Labour Displaces Israelis in Beer Sheba

Right: An Arab worker cleans a sewer in the Old City. Bottom: An Arab construction labourer works for Kibbutz Lomet, in the Galilee. Would Israelis do 'slave work' even for double wages? BLB photo.

An evil wind is blowing within the walls of the new employment service building in Beer Sheba. Among the expressions of anger and frustration by the dozens of Israeli unemployed, you hear again and again the popular complaint, "The Arabs are stealing our livelihood."

A visit to the Beer Sheba employment bureau, which serves most of the Naqab settlements, shows that it is usual for the unemployed to blame the Arabs. The unemployed, and even some of the clerks in the bureau, claim that, were it not for the cheap labour force flowing into the Naqab enterprises from the Gaza Strip and the Hebron hills, the situation would be much better. And the worse the employment crisis becomes, the more common this claim becomes. Yehiya Hajbi, 58, who has been unemployed for a long time, said "The Arabs have screwed up the whole business. Why should an employer take me, when he can take an Arab for half the price?"

"They Don't Want Me"

For 25 years, Yehiya Hajbi worked as a paver for Solel Boneh (the Histadrut-owned contracting company). Ten years ago he left the company, took his compensation, and tried to set up an independent business. His plans failed and he lost this option. Since then he has been trying in vain to return to his job in Solel Boneh. He is usually employed for just a few months in temporary work, and then he is fired. "There is no one in the whole of Beer Sheba who can compete with me as a paver," he says and displays his gnarled hands. "But that does not help me. They don't want me, I'm too expensive. It's cheaper to take an Arab paver, who will work hard, earn a little and not make problems. So I have come to the employment bureau to seek new work."

Hajbi is a veteran client of the employment bureau. His visits are a matter of routine and he can tell by the look on the clerk's face whether there is a proposal of work or not. Usually there is not.

Last month, many job-seekers joined Hajbi and the veteran unemployed. The dry statistics speak for themselves. In June, 1980 job-seekers were registered. In July, the number went up to 2571; an increase of about 30 percent. Is this the first sign of the coming recession? Is this the true meaning of the expression 'freezing of commitments?'

According to Leon Miuni, director of the Naqab employment service, only another two or three months will tell if we are dealing with an exceptional and unique phenomenon, or whether we are at the start of a period of recession and unemployment.

"I'm Fed Up"

For YM, 29, an unmarried man from Beer Sheba, six months forced unemployment has convinced him that this is a hard period of recession. "I'm fed up," he says with a sad face. "I'm fed up with coming here three or four times a week, in order to hear that they have no work for me. Is this the reason I studied for four years?"

YM studied at Beer Sheba Technological College and graduated with distinction as a production engineer. Immediately after he finished his studies he was taken on at a new factory in the Naqab. Sixty-five people worked in the factory but after seven months the factory closed due to bankruptcy. YM was among the first to be dismissed. He has talked to the manpower director at the Moriah Hotel. The Moriah Hotel, which was closed for a year because of a fire which destroyed its upper floors, is going to reopen soon. YM is not prepared to work as a waiter. "But perhaps they need a production engineer," he says.

In the past 17 years, not one new enterprise has opened in the Naqab. Most of the big enterprises in the region have not needed new workers for years but occasionally they dismiss workers — they call this 'efficiency dismissals.' This is happening in the Phosphate Works, the Dead Sea Works, Rotem Fertilisers, the quarries and others. In the bromine factory, however, they are crying out for a chemist and a chemical engineer, but there are none. YM does not want to change his profession. "If there is no alternative, perhaps I will do that," he says. "But meanwhile I am waiting, perhaps I will find a post in my profession. Now I regret that I didn't study computers or something similar. It is hard to live on the IS58,000 a month unemployment pay."

Kicked Out

Marco Gabriel, 22, has a 'solution' to the problem. "If my name was Marcovitch, my life would be easier," he hints. Marco is a mechanical fitter but since he left the army 16 months ago, he has not found work in his profession. "Sometimes," he said, "I find short-term work with a contractor. I work for a month or two, and then I'm kicked out. The ones who get the permanent work are the Arabs. They are willing to work for a miserable salary and keep quiet. I am not willing to do any job I am offered. I have served in the army, I fought in Lebanon, next week I am going to do my reserve service in Lebanon. I serve the state, so the state should look after me."

Our conversation is cut short by a cynical remark from David Cohen from Beer Sheba, he has also been unemployed for a long time. "Why all this worry?" he asks. "Give the guys plane tickets and they will do well in the great America where everybody makes a living." Cohen was dismissed from his job in a hotel. For a long time, he lived on his savings. Now all his money is gone, the bank manager is giving him harsh looks because of his overdraft and he has reached the employment service. "This is my last attempt before the aeroplane," he explains with a bitter smile. "If I don't get a good offer, then I'm selling the car, buying a ticket, and trying my luck elsewhere."

The number of jobs available to job-seekers in Beer Sheba and the Naqab is very small and mainly in hotels or building. So far, many have tended politely to refuse the offers. A daily journey to a hotel in Sodom is not very appealing.

Lately, the choosiness of the unemployed has decreased. "The harder the situation, the more people will accept any job offer," explains Miuni. But there has also been a decrease in the number of jobs offered. Compared with 807 offers in June, only 526 were recorded in July. And the future, as far as can be seen, is no brighter. *(Translation: Yediot Ahronot, August 13, 1984)*

PALESTINE AND LITERATURE

The literature of Palestine unfortunately includes very little written for children. *Al Fajr* critic Said al-Ghazali , however, reviews two children's stories written by Mohammed Owais and published in *Al Fajr al-Adabi*, a literary magazine also for adults, not children.

Stories Obscure Moral Lesson

The writing of children's literature has not been an art, well-developed by Palestinian writers. Palestinian artists show concern, however, about developing this literature by encouraging authors to write for children and to introduce new themes.

These two children's stories by Mohammed Owais attempt to introduce a theme of artistic perfection in "Randa and the White Paper", and to encourage children to help others and not be selfish in " Sami and the Beggar". The author fails, however, to clearly present these themes. His stories tend to stress the wrong values and suffocate a child's normal imagination and creativity.

In "Randa and the White Paper", Randa's ability to notice "signs of shock"and tears in the eye of the paper is evidence that she is a powerfully imaginative child. Her unorthodox drawings of the sky and tree with red and yellow are also indications of her free imagination. The writer Owais does not, however, encourage Randa's power of imagination as shown in the dialogue between Randa and the paper. On the contrary, he suffocates her creativity and imagination when the paper harshly questions Randa: " Haven't you ever seen a tree Randa?" Confused, Randa asks: "What then is the colour of a tree, dear paper? What colour is the sky?"

After checking her imagination, the author tries to mould Randa into the framework of his own colour perception. "The tree is green and the sky is blue," the paper says. Randa ,now unable to depend on her own powers of imagination and creativity, becomes a docile, imitative student learning to memorise the 'correct' answers. She agrees to "draw more beautiful things; green trees and blue sky."

This is not constructive literature which deepens knowledge and evokes creativity. A literature which instructs in the wrong way and teaches the wrong values of timidity and conformity could never be successful in drawing out the inner being of a child. It may be impossible now for Randa to draw again or regain her creativity because she needs someone to tell her what colours to use. Randa is sad not because of the paper's scolding, but she mourns for her imagination.

It is possible to compare the lesson of this story, teaching children to abide by the perceptions or instruction of grown ups, with the current curriculum of our school system which emphasises memorisation from text books rather than individual creativity. Students in the *tawjihi* examination are not asked to develop their ability to think and analyse, but are asked to repeat information contained in their textbooks. Thus, the more time students spend on memorisation the higher their marks. This leads children to the sad conclusion that creativity and analysis are neither important nor directly related to education.

Owais' second story, "Sami and the Beggar," attempts to encourage children to help others, an idea strongly reinforced in Islamic and Christian teaching. However, it contradicts the basic teaching of giving alms without reward or public praise. Sami tells his classmates that he has given the fish to the beggar, his teacher gives him a prize. Encouraged by his mother's praise and his teacher's prize, Sami may begin to connect charity with personal gain. The next day Sami gives the beggar not only the fish but the fishing rod. The reader is left to question Sami's motives. Did he give away the fishing rod out of genuine, child-like charity, or was he once more seeking prize and praise?

"Sami and the Beggar" is too short to deal adequately with the underlying theme of need and our response to it. The story does not explain the social and economic reasons for poverty. It does not clearly examine the issue of charity. The gift of the fishing rod may be interpreted as a symbol of land, a statement that Palestinians do not need the world's charity, but they need the return of their land whereby they can make their own living. However, if this theme was the intended one, it was not clearly manifested in the story.

Randa and the White Paper

"You have crayons. Draw anything you want, Randa. Draw a tree, rain, the sky and birds," the paper said to little Randa.

Randa took a yellow crayon and tried to draw a tree. She finished it but its colour was yellow. The paper was upset and protested: "Haven't you ever seen a tree, Randa?!"

Randa erased the yellow but some traces were left on the white paper. She started drawing with red. She drew a big red sky. The paper was real mad and signs of shock appeared on it: "What is this red sky, Randa?!"

With her childish innocence Randa asked: "What then is the colour of a tree, my dear paper, and what colour is the sky?'' The paper happily answered: "The tree is green and the sky is blue."

Randa tried to erase all colours from the paper but could not. She took her crayons and started drawing again. She drew a blue sky, green trees and colourful birds. The paper smiled when it saw a nice drawing. But she was sad because traces of red and yellow ruined the sky and trees. Randa noticed tears in the eye of the paper. She asked it gently: "Why are you crying my dear?"

The paper said: "Randa, my dear, it is difficult to have a blue sky and green trees because traces of red and yellow are not completely removed. It is better if you take another piece of white paper not ruined by other colours. Only then can you accomplish everything. You can write or draw more beautiful things.You can draw green trees and blue sky."

Randa was very sad because of her dear paper, but she went on to look for another white paper.

Sami and the Beggar

"Hurry up, mother. Today is my holiday. I want to go fishing," little Sami told his mother.

Sami took his fishing pole and left home. He walked quickly and lightly in a hurry to get to the river.

Sami reached the little river where he fished on his weekends. An hour passed without him catching anything. But he had big hopes that he would get some fish.

Sami started home with his fishing pole and the fish he caught. He was happy with what he caught. He was thinking of the big delicious meal his mother would fix for him with the fish. He loved fish very much.

He was met by a beggar on his way home. Sami thought for a while: "The fish I caught is not enough. I can either give it to the beggar or take it to my mother to cook a delicious meal." He hesitated but finally decided to give it to the beggar.

Sami returned home without the fish, only his fishing pole. His mother asked him about the fish. He told her his story. She was pleased with him and praised him. Sami told his classmates what happened and they admired him for it. His teacher gave him a prize.

Sami was happy that he was able to offer something to that poor man. At the same time he felt disappointed that he could not go fishing every day and help that poor man. He thought the beggar would be hungry. He asked his mother about it and she told him: "There are many good boys and people with good hearts. They will help the beggar and give him food every day."

Sami waited impatiently for his day off. The days seemed very long, but the holiday finally arrived. Sami took his fishing pole and left home for the river. He caught some fish. He was very happy because he had enough food for the beggar.

He met the beggar on his way home who told him.. "You are a good boy, Sami." Sami asked him: "From where do you get your food, Mister." The beggar answered: "People give me charity sometimes and other times I sleep without eating. I am afraid of dying of hunger."

Sami gave all the fish he had to the beggar. This time he gave the beggar his fishing pole too. He knew that if he gave him fish only, he would have helped him find food for that night only. But if he gave him the fishing pole to catch fish with it, he would help him to eat every night.

WINDOW ON THE ARAB PRESS

Palestinian papers reprinted the story and photos confirming the Dawaymeh massacre that took place in 1948 by Moshe Dayan's forces.

The racist statements and march to Um al-Fahm by the newly-elected member to Knesset, Meir Kahane, also received wide coverage in the local press.

Other news receiving coverage in the local press was the preparations for the Palestine National Council due to take place in Algiers next month, the travels of PLO chairman Yasir Arafat and the continued attacks against Israeli military troops in south Lebanon.

Dialogue Needed Not Threats

The statements made by leaders of the National Alliance in Damascus do not cause optimism that an agreement will be reached soon on the Palestinian comprehensive dialogue.

This does not mean that efforts should be made, directly or indirectly, to convince the Alliance parties that the other alternative is in their own interest. It is not also in the interest of the whole national movement. No Palestinian nationalist would like to have the PNC convened under a situation other than full agreement.

But such a situation cannot be reached by threatening Arab countries known for their firm solidarity with the Palestinian people; or by threatening Palestinian forces which have played a responsible role on the Palestinian and Arab levels.

There is no way but dialogue to unify all. Yet every dialogue should have a conclusion. Efforts should be intensified to make the dialogue and the mediation succeed.

AL TALIA
August 23

Kahanism: Action Needed

Kahanism became a political reality which Arabs and Israelis have to deal with in order to put an end to it. If this phenomenon is allowed to grow and expand, it will destroy every opportunity for peaceful coexistence between the two sides.

Without an attempt to give this phenomenon more than it deserves, its negative aspects are growing through the foul language and threats directed at Arabs, which are covered by the media in such a way as to double their negative effects.

One source of relative relief is the fact that the majority of Israelis rejected Kahanism and condemn it. But still there is a lot the Israelis can do to contain extremism and fanaticism among Kahane and his supporters. They should be prevented from taking any dangerous risks such as entering one of the major Arab villages in the Galilee.

AL QUDS (2)
August 24

Support For Kach Grows

In the wake of a possibility of holding early elections because of the political crisis in Israel, the Israeli paper *Ma'ariv* conducted a public opinion poll August 13-20 and published the results of the poll yesterday.

What is striking in these results is the prediction that the Kach movement, led by Rabbi Meir Kahane, will win two seats in the 12th Knesset instead of the one seat it won in the last elections on July 23.

The result of the poll simply indicates that Rabbi Kahane, with all his hateful racism and evil inclinations, and his barbaric call for the expulsion of the Arabs from the "land of Israel," is sympathized with by a large number of Israelis.

On the other hand, one may wonder:

* What would happen if this Kahane won more than two seats? There are speculations that he may win six seats in any coming elections.

* Isn't it possible then that Kahane and his supporters will manage to have decisions put into practice confirming his anti-Arab tendencies — foremost among them his call for "the expulsion of the Arabs from the 'Land of Israel' by any means?"

AL FAJR
August 25

Israel Covets The East Bank

During the talks to form a new Israeli government, Ariel Sharon raised his voice and stated that he hoped the day would come when Jewish settlements were established on the East Bank [Transjordan] of Jordan which he claimed to be Israeli land.

Sharon was almost threatening when he compared the situation of the East Bank now to the situation that prevailed in Jerusalem before 1967. This indicates Israel's expansionist intensions toward Jordan.

In the past, Israeli officials used to talk about a Palestinian homeland in Jordan. Nowadays their statements prove that they do not look innocently at the East Bank, rather they consider it as an extension of Israel's Jewish land wherein there is no room for a sovereign Arab state.

Following this greed and ambition to annex Arab territory, how could these [Israelis] talk about peace and a just settlement for the Palestinian issue? How could they ask the Arabs to take part in peaceful negotiations?

So long as this voice [of Sharon] is threatening and no one tries to deny what he says, then the prospects are gloomy. Israeli and American projects and protestations for peace will never be taken seriously. War and destruction will be hanging over our heads.

AL QUDS
August 28

Alignment Ignores DFPE

The Israeli president gave Peres 21 more days to continue efforts to form a government. It is very clear now that Peres seeks to form a unity government first. If he fails to do that he will try to form a narrow-based government.

This attempt by Peres indicates that the Alignment does not intend to change the current policy of the Likud. Had the Alignment intended to change that policy, it would have negotiated with the Democratic Front for Peace and Equality (DFPE) and the Progressive List for Peace (PLP) whose votes are essential to any government other than a unity one.

This stand by the Alignment is, at least, a form of the hateful racism and it is an offence to the Alignment itself, and to its Arab supporters. Is the Arab vote given to the Alignment Zionist and *kosher* whereas the vote cast for the DFPE and PLP is worthless, non-Zionist and non-*kosher*?

Peres should take another stand towards representatives of the DFPE.

It is not a coincidence that the Arab representatives of the Alignment, the supporters of Weizman and a number of the heads of Arab local authorities called upon Peres and Weizman not to rule out the possibility of depending on DFPE and PLP to form a new government.

The DFPE conditions are:

—Immediate withdrawal from Lebanon.

—Acceptance of the UN Secretary General's call for an international peace conference.

—Struggle against racism and fascism.

—Preserving workers' wages.

—Prevention of unemployment.

—Equality for all.

AL ITTIHAD
August 27

Kahane's Venom In Acre

The racist Rabbi MK Meir Kahane visited Acre, Nahariya and Ma'alot two days ago. This visit, which came in the wake of his visit to Haifa, clearly indicates that this racist and his gang aim at destroying Jewish-Arab relations, before everything else, in the mixed cities. Therefore this issue should be seriously considered.

In his visit to Acre, Kahane was confronted by a Jewish-Arab demonstration. The Jewish deputy mayor of Acre and the three Arab members of the municipal council issued statements calling upon residents of the city, Jews and Arabs, to repudiate racist calls by this rude racist and to maintain Jewish-Arab cooperation.

However, we would like to pause at the pronouncements of Kahane in the Acre gathering during which he said, "After the next elections, Ariel (Sharon), Rafael Eitan and I will guarantee order in the state. When I am the minister of security, then I will load all the Arabs on trucks and send them off to Saudi Arabia directly." Kahane promised to expel all Arabs (to the last Arab) from their city — Acre.

It is ironic that when Kahane was spreading his venom, which smacks of Nazism, in Acre, his thugs were assaulting four Jewish Knesset members in front of the Tel Mond prison to prevent them from entering the prison building. The minister of police and interior was formulating 'justifications' to prevent the MK's visit to the prison and to justify the assault by the racist and fascist thugs on the MKs.

These two incidents on the same day prove that democracy is indivisible. Those who incite against Arabs and assault them are inciting against and assaulting the Jewsih democratic opposition.

The attitude of the minister of interior, Yosef Burg, which is the attitude of the government, toward Kahane's anti-Arab irresponsible behaviour is much more serious than Kahane's gang activities.

The Arabs of Acre who are staunchly attached to their city will never be intimidated by this cowardly fascist. Arab masses in Israel are determined to stay in the land of their fathers and forefathers even if Kahane and the Kahanists all commit suicide.

But the basic issue that remains is: Till when will Kahane go on threatening 700,000 Arabs while the government maintains its 'silence'!

Arab masses in Israel are called upon to stand solidly behind a popular and parliamentary programme to cancel the parliamentary immunity of this blood thirsty monster and try and punish him. This struggle should be coordinated with democratic Jewish circles and wider human movements.

* Abolishing Kahanism now.

* Fascism will never be allowed to pass.

* Unity of all democratic Jewish and Arab forces is necessary now.

AL ITTIHAD
August 28

Arab House Hit by Grenade

A grenade was thrown August 11 at the house of the Alian family, one of the few Palestinian families allowed to remain after 1948 in Lower Katamon, in the now exclusively. Israeli West Jerusalem. At the time, 17 members of the extended family were in the house; but the grenade fell on the balcony and no one was hurt. The tenant, Mousa Alian, an insurance agent and tax adviser, told police that he suspected neighbours,who had recently moved into the area. Three weeks earlier, one of these neighbours, a soldier on regular service, had threatened Mousa's wife, Ibtisam: " You are Arabs, and I will teach you what that means."

The police recorded Mousa Alian's complaint and took evidence. None of the suspects whom he mentioned was arrested. They arrested, in fact, as a suspect, an Arab from Beit Safafa with whom Alian claims he has no dispute. A short while later the Arab was released. According to the police, the Israeli soldier who made the threat was interrogated but there was no reason to arrest him.(Translation:Kol Hair August 17)

An Israeli journalist discovered a mass grave of Palestinians massacred in Dawaymeh village near Hebron in 1948.

Journal of PALESTINE STUDIES

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Raja Shehadeh: SAMED

Ramallah lawyer Raja Shehadeh's *The Third Way* is now available in paperback, published by Adama Books in New York with a new name and cover designed by Palestinian artist Kamal Boulatta. Now called *Samed*, which means the steadfast, the main theme of Shehadeh's journal of life in the West Bank is clear from the lyrics of the song "I Am Samed" inscribed on the cover:

If they take my land, I will remain
If they eat my food, I will remain
If they kill my children, I will remain
If they tear down my house, I will remain
In the shadow of your walls, I will persevere.

The Third Way was first released in English in 1981 and later translated into French, German and Hebrew. An Arabic edition will be released soon.

Dheisheh welcomes Fararjeh after recovery

More than 350 journalists, lawyers, professionals and workers from Dheisheh refugee camp and West Bank towns attended the dinner organised by the Fararjeh family from Dheisheh camp August 12 to welcome home Hassan Jibril Mana'a Fararjeh who left Maqassed Hospital

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Um al-Fahm

More Threats

At 3:30pm officials at Um al-Fahm village council received a telephoned threat by someone who identified himself as a Kahane supporter. The caller threatened that bombs would be placed in the streets of Um al-Fahm, and that residents of Um al-Fahm would participate in the funeral of the village council head within a week. Mahamid told *Al Fajr* "This is not a new threat. Several years ago they attempted to kill mayors in the West Bank. However, they will not scare me or the people of Um al-Fahm."

Eleven members of Knesset arrived at Um al-Fahm to express solidarity with residents. Yossi Sarid, (Mapam) said that Kahane's Knesset immunity will not help him in his provocative acts and that Knesset members would try to issue a law against fascism.

Contrary to Sarid, Benyamin Arieh, the Israeli government advisor on Arab affairs, charged that preventing Kahane from entering into Um al-Fahm is a dangerous precedent "since then any Arab Knesset member could be prevented from entering into Jewish areas." After his failure Kahane told reporters that he would organise a campaign in Jewish towns to prevent Arabs from e ntering. He also said that he will file a complaint to the High Court against Israeli police who stopped him. Speaking to an Israel TV reporter, Kahane said, referring to Um al-Fahm, "This is not an Arab village. It is a Jewish village temporarily inhabited by Arabs."

The Arab regional council issued a staement August 30 saluting the stand of Jewish democratic forces, and those Knesset members and all others who supported Um al-Fahm's village council. Burg was blamed by MK Mohammed Mi'ari (PLP) and editor Uri Avneri for direct responsibility on a personal and ministerial level for the confrontation in Um al-Fahm.

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Dawaymeh

An investigation into Dawaymeh was opened by Haganah's information head shortly after the massacre. The deputy commander of 'A' Company said they lied to the investigator "to protect our people." They claimed that belongings from Gush Etzion settlement were found in Dawaymeh and that soldiers "lost their temper." In fact, the officer revealed to *Hadashot*, the material was found after the massacre took place.

A question was also raised in the UN in 1949, about what happened in Dawaymeh. The Israeli ambassador said in reply, "There is no such village."

The name of the village was not even included in a list of 32 massacres against Palestinians compiled by the PLO in 1983. A local Palestinian historian explained that almost everyone who fled their villages in 1948 said a massacre had occurred and Palestinians themselves had become inured to such barbarity.

On the site of Dawaymeh, once a village of 6700 people, stands an Israeli *moshav* named Amazya, founded by members of Menachem Begin's Herut Party.

WEEKLY REVIEW

The entrance to the village of Um al-Fahm where crowds of Israeli police gathered to prevent clashes between residents, defending thier village, and Kahane and his thugs.

August 22, 1984

ABU DIS RESIDENTS RELEASED

ABU DIS—The Israeli authorities released Mohammed Yousef al-Baw, from Abu Dis, after a detention of one-and-a-half years for membership in a Palestinian organisation.

NO HEBRON TRAVEL PERMITS

HEBRON — The Hebron district is still lacking travel permit forms. The situation is becoming a crisis for a great number of citizens working abroad.

Citizens called upon the Israeli authorities to make these permits available so that they may go back to their places of work.

TULKARM TRAVEL BAN LIFTED

TULKARM — Israeli authorities lifted the travel ban imposed on Tulkarm residents since the end of July. The ban is still in effect for residents of Nur Shams and Dhannaba.

BAKERS STRIKE IN BEIT JALA

BEIT JALA — Bakery owners in Beit Jala declared a strike to protest practices of tax officials who levied IS5 million on every bakery.

August 23, 1984

BEIT FUJAR TO BUILD COMPREHENSIVE SCHOOL

BEIT FUJAR — Israeli authorities granted permission to the Beit Fujar village council to build a comprehensive school. Salim Taqatqah, head of the village council, stated that such a school will serve the village and the surrounding area.

August 24, 1984

BRIDGE CLOSED TO SOME

JENIN — Israeli authorities returned all travellers from Tulkarm, Sulfit and Qalqilya, who had intended to cross into Jordan. Ya'abed residents, except pilgrims to Mecca and summer visitors who work in Arab countries, were also banned from travelling from Damyah Bridge.

WOMAN PRISONER RELEASED

RAMALLAH — Israeli military authorities released Siham Bargouthi from Neve Tirtze prison after she served a two-and-a-half year sentence for violating town arrest orders.

UNRWA SAYS NO TO DHEISHEH

BETHLEHEM — In a meeting between UNRWA officials and the administration of the Dheisheh Youth Centre, UNRWA refused a request to reopen the centre.

August 26, 1984

HEAD OF HEBRON'S VILLAGE LEAGUE REPORTED SMUGGLING VIDEO RECORDERS

HEBRON — The Israeli daily *Ma'ariv* reported that Israeli police refuse to question Hebron's village league had Jamil Amle who is suspected of smuggling tens of video recorders from Lebanon to Israel, because of political reasons.

The police stormed a number of stores in Hebron and confiscated tens of video sets. Two merchants confessed to the police that they had received the sets from Amle and his brother Aziz.

JOINT COMMITTEE RENEWS LOANS TO EAST

The joint Jordanian-PLO coordination committee has decided to renew the allocation of housing loans to East Jerusalem residents, *Al Quds* daily has learned. The committee met in Amman over the weekend and discussed their financial situation.

PRISONERS ON HUNGER STRIKE

NABLUS — Palestinian political prisoners at the new Jnaid prison in Nablus have been on a hunger strike since last Wednesday to protest against conditions of their imprisonment.

Prisoner's families were quoted as saying Israeli border police units intervened to curb the strike using tear gas. Many prisoners were taken to hospital in Ramallah for treatment.

The families of prisoners in Nablus prison held a sit-in at the International Red Cross offices in Hebron for the third day in a row.They protested agaisnt the inhumane treatment of prisoners and harsh conditions in prison.

PALESTINIAN LECTURER MURDERED IN NEW YORK

New York police have found the weapon used in the murder two weeks ago of Palestinian scholar and writer, Ibrahim Jabra Ibrahim.

Police believe the murder occurred during a theft at the lecturer's home. Ibrahim, who is from the village of Raineh near Nazareth, lectured in a New York university.

DRIVERS IMPRISONED, FINED

Police have arrested 135 unlicensed drivers on the roads of Ramallah, Hebron and Jericho. They were summarily tried and sentenced to up to four months in prison and fined up to IS80,000.

YOUTH'S BODY DISCOVERED IN TEL AVIV

TEL AVIV — Israeli police found the body of a 20-year-old boy from the village of Fandkumyia near Jenin in a Tel Aviv restaurant. No details are known.

August 28, 1984

ITALIAN GENERAL CONSUL VISITS NAJAH

NABLUS The Italian General Consul, Romano Fleri visited Najah University in Nablus yesterday and met university president Hikmat al-Masri and Dr Sa'eb Ureiqat, head of the university public relations office. The Italian official discussed with them prospects for developing relations between Najah and Italian universities and the closure of Najah for four months.

MUSLIM FEAST NEXT WEDNESDAY

It was officially announced in Muslim states that the first day of the Muslim holiday *Id al-Adhah* will be Septemeber 5, which is next Wednesday.

NEW SCHOOL IN NABLUS

NABLUS — A new girls' secondary school has been built in Nablus. The school will be inaugurated Monday at the Salahiyah school hall.

130 EMPLOYEES TO SIT FOR HEBREW EXAM

HEBRON — One hundred and thirty employees from Hebron will sit a Hebrew language examination. The examinees have attended a special course for the teaching of hebrew for the last eight months.

ARMED ROBBERY IN AL-BIREH

AL-BIREH — Unidentified armed persons broke into the home of Adel Arabi in Al-Bireh and stole jewelry and money estimated at JD37,000.

The family reported the theft to the police after the thieves escaped. Over the past few months, Al-Bireh has been the scene of many armed robberies.

THREE VILLAGES LINKED TO ISRAELI GRID

NABLUS — Israeli authorities linked three villages east of Nablus to the Israeli electric grid.

August 27, 1984

MOSQUITOES INFEST GAZA HOSPITAL

GAZA — Residents of al-Nasr quarter adjoining al-Nasr hospital

The embroidery exhibit at Bir Zeit University's model village, part of their August international festival. AO/photo

in Gaza are complaining that mosquitoes infest the area, especially in the hospital. Mosquitoes are constituting a hazard to patients and newborns.

TUBAS RESIDENT DIES

TUBAS — Riyad Rafiq Othman Sawaftah, from Tubas, died Friday at Hadassah hospital. Riyad sustained burns earlier when a petrol bomb exploded in Tubas. Riyad's cousin, Mu'tasim Farid Mohammed Sawaftah, was also injured in the incident and is still under treatment at Hadassah.

JORDAN RESTRICTS DOLLAR

Following the deterioration of the economy in Jordan, Jordanian authorities imposed restrictions on dollar remittances to the occupied territories. This action was taken after money changers in the West Bank bought dollars in Amman and brought them to the West Bank.

BALATA YOUTH IMPRISONED AND FINED

BALATA — The military court in Nablus sentenced Ra'id Tawfiq Sabri Dhoqan, 16, from Balata refugee camp, to one-and-a-half months in prison and five-and-a-half months suspended. He was also fined IS40,000. He was charged with security offences. Advocate Raghib Abu Ghazalah represented him.

AL-AZHAR TEACHERS TO TEACH IN GAZA

The Eguptian daily *Al Ahram* reported that the Grand Imam *Sheikh* Jad al-Huq, *Sheikh*of the Egyptian Islamic University al-Azhar, has agreed, at the request of *Sheikh*M-Mohammed Awad, president of the Islamic University in Gaza, to send teachers from al-Ahzar to teach at the Islamic University in Gaza.

ISRAELI SHOT NEAR HEBRON

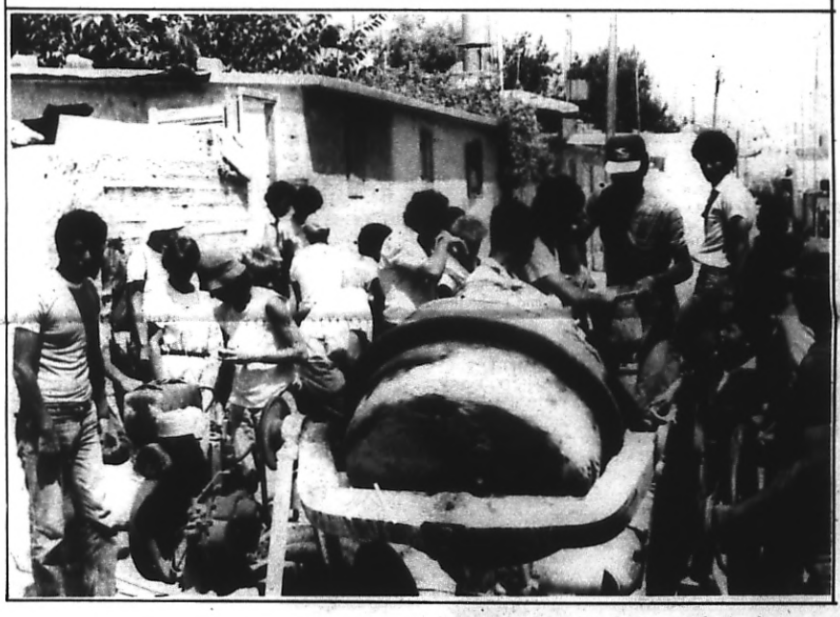
HEBRON — An Israeli was shot last Saturday in the village of Yatta, near Hebron, the daily *Hadashot* reported.

The report said the village *mukhtar* notified Israeli authorities that a person with serious injuries was lying at the village entrance. He was taken to Haddassah hospital in Jerusalem.

A preliminary investigation revealed that the man was a well-known figure in the underground and police suspect he came to the village searching for drugs.

NABLUS YOUTHS ARRESTED FOR SHOOTING AT SETTLERS

NABLUS — Israeli soldiers detained two youths from the village of Kusrah, near Nablus, on suspicion of shooting at a car carrying settlers from the Fasayel settlement a month ago, the Israeli daily *HaAretz* reported.



A voluntary camp in Shu'fat camp near Jerusalem, where olcal residents and European volunteers spent all day cleaning, August 26. AO/photo (top) A voluntary work day at Am'ari Camp near Ramallah. AO/photo (bottom)

The paper said the police suspect the two youths set up a road block and when the Israeli car approached them, they ambushed it and fired at it with automatic weapons. A child and her mother were wounded in the incident.

BANI NA'IM LAND TO BE CONFISCATED

BANI NA'IM — Israeli police and soldiers surrounded the village of Bani Na'im near Hebron for several hours and set up numerous road blocks in the area.

According to local residents, the authorities are planning the confiscation of village land in order to expand a nearby settlement. The land includes a religious Shi'ite site called Yakin.

POLICE QUESTION ACRE NOTABLES

ACRE — The Acre police commander yesterday summoned three council members and questioned them about their participation in a demonstration held on Sunday to protest Meir Kahane's visit to the city.

The three, Ramzi Khoury, Yashou Kats, and deputy mayor Halmeh Shafli, were asked to do what they can to prevent Arab-Jewish confontations in Acre.

The police chief announced that the three Acre notables will be interrogated about their particiaption in an "unlicenced and illegal rally. But this does not mean they will be tried."

The council members denounced their interrogation by the police and the licence given to Kahane and his thugs to demonstrate in Acre in order to provoke Arab residents. They called for lifting Kahane's parliamentary immunity and bringing him to trial for his illegal and fascist statements.

2 ISRAELI SOLDIERS FLEE

Dozens of Israeli police and a large force of soldiers last night conducted a wide-scale man-hunt and set up several road blocks in the northern part of the West Bank after rumours began circulating that two Israeli solders had hijacked an Arab bus near Jenin.

One of the soldiers had threatened to shoot his commander at an Israeli army base near Jenin. The two soldiers had stopped a car and forced the driver to take them from the army base. They were later arrested in Jerusalem.

Palestine Human Rights Campaign
National Conference
Chicago, Illinois
September 29-30, 1984

2nd Annual Commemoration for the Victims of Sabra-Shatila Massacre and "The Untold Story of Ansar Prison Camp".

For Information Contact
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continued from last week

Education: An Uphill Struggle

Jordanian Political Interference

In addition to facing Israeli government control, Palestinian schools are subject to interference by Jordanians, which many feel is politically motivated.

One example of such 'political interference' is the fact that two *tawjihi* exams are written, one for the East Bank and one for the West Bank, although the syllabus for both is the same. The West Bank's General Examination Board chairperson, responsible for writing and administering the tests, is appointed by the military education officer. The other board members are high-ranking education officials directly answerable to the military education officer. All exams are graded twice. Grades cannot be challenged or checked by students, who never see their exam papers after they have been graded. Grades can only be checked internally, with final decisions on the issue resting in Amman.

This leaves Jordan open to charges like that heard from an experienced English teacher who claimed there was a bias against West Bankers in marking since Palestinians "got lower marks, although they are cleverer on the whole."

Two years ago, a system of 'adjusting' West Bank scores was initiated — due to high West Bank scores that year — so the success rate here will always equal that of the East Bank. The West Bank scores from that year were unofficially leaked to the media, but, when they were finally announced, the grades had been lowered. Students protested violently, even attacking district education departments. However, Jordan could not permit such a degree of success among Palestinians because they would be competing with East Bankers for places in Jordanian universities. Education experts say there is now an unwritten quota system in effect and only 500-600 West Bankers will be accepted into Jordanian universities annually.

It has also been announced, from Amman, that Palestinians should study in West Bank universities wherever there are programmes in their fields and that they will only be admitted into Jordanian universities for special programmes unavailable in the West Bank, for example nursing or medicine.

The ticket to the future: the general certificate issued by the Jordanian ministry of education for those who pass the final exams of *tawjihi*.

Conclusions

Students in West Bank schools face a crisis situation, as seen in the low *tawjihi* scores, which, at the very least, necessitate reforms in the school system.

However, it is not possible to effect changes in the government or UNRWA school systems — or even to reform private institutions significantly — because the present *status quo* suits the aims of the various groups holding power, whether Jordanian or Israeli. Obvious changes need to occur soon — such as allowing retakes for missed exams (students are not allowed to retake an exam, even if their absence was due to circumstances beyond their control, such as illness or even indiscriminate Israeli arrest campaigns), increasing educational budgets, assisting teachers in upgrading their skills, changing the *tawjihi* to a one-year exam (turning it into an educational means and not an end in itself), legitimising teachers' unions, stopping banning of books, etc. However, these changes are not going to happen unless occupation ceases, something not likely to occur soon.

Given these constraints, Palestinians have to think of temporary solutions to fill in the gaps in education and in national planning for their society. The main problem is Palestinians do not yet have a unified national vision of what kind of nation they are working for, and this means a comprehensive educational system feeding into this national vision can not be worked out yet. Will it be a nation of doctors and English graduates, which the school and university systems are now producing in abundance, or will it be a nation of farmers and workers, or will it be a combination? Time is passing, Israel is effectively annexing the economies of the occupied territories and the West Bank is still without an infrastructure, major industries or even self-supporting agriculture. Farming, the traditional work for West Bankers, has dwindled to little more than subsistence levels while labourers are being siphoned out of the economy — the unskilled into Israeli construction (and industry) and the skilled to the Arab gulf or elsewhere. The West Bank is already overloaded with university graduates in the service sector. Attention needs to be paid to building up strong vocational training programmes and providing jobs for these skilled workers here.

Palestinians first of all need a concrete development plan for their national economy. People need to be re-educated to fill more practical and communally useful roles. In Israel, 70 percent of students go to vocational schools — which accounts in large part for its dominant economy — while in the West Bank the figure is only 5 percent, and that percentage also bears a social stigma. The traditional expectations of sons and daughters in white-collar work must give way to more realistic assessments of what the nation needs.

Once there is a development plan and it has been communicated to the masses, counselling can be provided for secondary students who face crucial career decisions at an early age, ie. whether to continue their education or to drop out and work for the family. In addition, tutorial programmes can be instituted to compensate for inadequate school facilities, not to mention helping those students with learning disabilities. Volunteer libraries and sports facilities could be organised. Clubs can be set up.

These ideas, though not new, need mass support at this crucial time. *Sawt al-Mu'allem* concludes its analysis with a concrete call for mass participation in *ad hoc* committees which can help compensate for neglect in the school system. They suggest parents' committees, local committees for teaching (to compose national senates for teaching in the six districts) and student senates and clubs:

1) Parents' committees should consist of parents, teachers and principals. There are parents' committees operating in some government schools and, in Qalqilya, one such group sponsored summer courses for students in every subject and paid fees for underprivileged students. They also purchased a colour TV and video-cassettes for use in the school.

2) Local committees for teaching include representatives from the parents' committees, representatives from the teachers' committees, headmasters of the local schools, representatives from local village councils and *mukhtars*, representatives of the *zaka'a* (Islamic tax) committee, and local notables, including intelligentsia, unemployed teachers, headmasters and representatives of charitable societies and unions. The local committees for teaching could do important support work with parents' and teachers' committees, liaison with education authorities in the West Bank and raise funds for necessary educational projects.

National senates for teaching in the districts would be composed of representatives of the local committees for teaching and the teachers' and parents' committees, in addition to including West Bank university professors, mayors, elected village and district councillors and representatives from the Union of Charitable Societies and the chairperson of the trade unions. The job of the national senates would be to examine the district's educational needs before the school year begins and make suggestions, support schools financially (most importantly to secure permission for fund-raising in the first place), mobilise for improvement in the vocational training situation in their districts by raising West Bank and Arab financial support, raise consciousness in educational problems by holding conferences and publishing material on teaching and finally by instituting symbolic and monetary rewards for creative teachers and successful students to improve morale.

3) Student senates and clubs would be a valuable asset. The senates would be set up in preparatory and secondary schools, composed of representatives from each class. Cultural and educational clubs would operate in every school and would organise events for the students. Sports and social welfare student committees would also be formed to promote student sports activities and to aid underprivileged students. Volunteer work committees would also be organised both inside and outside the schools to increase affiliation of students to the schools and students to their local area and to raise morale and consciousness of national identity.